THE CHURCHMAN.

VOLUME XIV.—No. 23. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 699

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, AUGUST 10, 1844. BY JAMES A. SPARKS, 161 FULTON-ST. } Terms—$3 00 per annum—in advance.

For the Churchman.

Millennial Bliss.

"*The wilderness and the solitary place shall be glad,*" &c.
Isaiah xxxv.

There's a voice of joy in the desert wild!
There's a shout in the pathless wood!
And the face of the desolate waste hath smil'd,
Where the gloom of the forest stood.

The cedar springs up on the cheerless hill,
And a rose in the flowerless plain;
And a ripple is heard in the arid rill,
From the draft of the merry rain.

O strengthen the hands of the suffering saint,
And bear up the faltering knee;
There's oil from on high for the heart that is faint,
And the soul that was captive is free.

The land that was parched by the sultry beam,
Is cooled by the shaded spring;
The maimed dances free in the sunlight gleam,
And the lips of the dumb man sing.

And an highway is there in the City of God,
Where their gilded chariots roll;
The footsteps of pride never darkened its sod;
A resort for the humble in soul!

An infant may sport in that airy street,
There is nothing that maketh afraid;
For no lion dare stir from his savage retreat,
And the rage of the dragon is stayed.

Ah! sweet is the hour of their sunset prayer,
And the smile of the heaven-lit eye;
For the ransomed of God spread their songs on the air,
As the evening breeze sweeps by.

Staten Island, July 20, 1844. *. *. *.

From the Christian Remembrancer.

The Objective System of the Church.

No. I.

Men are endued with faculties, feelings, and energies, which, all and each, have their own proper tendency and object. When they are directed towards that object they are in a state of health and strength, and advancing to their own perfection; when they are directed towards any other object, not their own, they are weakened, and, ere long, paralyzed. The Will influences and guides them all. Their true object is God. As they tend towards Him, *i. e.*, to obedience to His Will, and working out His Ends, they become strong and perfect; when they are directed to any other object, they become weak in the proportion in which that object is distant from God. At the Fall, the Will became perverted, and directed all our powers towards false objects; our powers were weakened, and the human being became a weak, a disordered, and disorganized system, like a watch with all its works separated and out of place, not working their proper end. While the powers of man were thus disorganized, they gradually weakened; their strength and perfection consisted in being united; each occupying its own place, and working out one end, its proper one; inactivity weakened them, disorganization warped and bent them.

The Church is the system which supplies the channels through which those feelings, and powers, and faculties, may be allowed to flow onward to God, their *true object.* The Church herself offers no Object short of Him who is her Head at which those powers may stop; but, though sometimes she may seem to do so to the short-sighted, we look farther, and see it is but a pathway a little deeper in the shadow of the wood, still leading out to God, and never stopping till in Him, though sometimes darker, narrower, and more difficult, that his child who walks along it may exercise his faith, and gaze more intently. *E. g.* Men say the Sacrament of the Lord's Supper, received in the higher sense, in which the Church, in her voice of purer days, would bid us hold and understand it, stops short of Christ, and makes itself the final object of our trusting dependence and final perseverance. Yet is it so? Look deeper, and does not the Church, through the Sacrament of the Lord's Supper, lead on the feelings and powers of man to rest more entirely in Christ than the mere statements of Truth would convey Him, which some men consider the only sure way of leading men to Him? Does it not lead men to dwell more entirely in Him—to understand Him? She tells us His real Presence is there—we believe it, and receive it. By her assurance we feel we are there His disciples, the abode of His continual presence. We there, of course, learn the bearing of His cross in the sight of His Broken Body; the preciousness of the Atonement in His shed blood; the lessons of charity and unity in receiving Him together; each man a Temple of Him, each a part of His own Temple.

Such means will, surely, lead men more certainly to Christ as the final Object: and does not the very need of entering into the force and intention of the Holy Eucharist lead men more safely and surely to that object, than the mere assertion of truths outwardly which touch the feelings, but scarcely arrest the attention? So the Church offers an immediate object for our feelings and powers—the Body of Christ, to whom, as the final Object, they lead. He is the Head; she is the Body; our Body may offer immediate objects for our attention; but all tend to the promotion of our existence. She offers the system through which we reach God. She brings the ordinance of God, and leads man to Him. Without systems which will find a channel suited to each feeling and power, they will make channels for themselves, and waste; without a system whose End is God, they will not only waste, but work ends which are their own destruction.

Socialism, and other like systems, are of the former kind; affording channels, though scarcely to be called true ones, leading men to false ends. Dissent will be an instance of the latter, as striking out systems, and supplying the want of system by giving one of its own, which affords imperfect channels for the feelings and powers of our moral nature. Take the example just spoken of; schismatics reject the deep view of this Sacrament, and thus unconsciously make preaching a sacrament. They find they must have a deeper, more real way of approaching Christ than mere instruction; and so by arraying instruction in certain forms unconsciously to themselves, they give it a sacramental nature. Men say, that, in a perfect state, the feelings and powers will exhaust themselves on God without system. We do not know what may be the way devised by God, by which men shall serve Him hereafter. We are sure of this: in our present state, a system is needful to direct, guide, and discipline our powers in their search after God. It may be the accident of an imperfect state. But be it so; we are in an imperfect state.

Men imagine they can do without system, but belie their statement by immediately falling into it. The instance mentioned above is an example; and we may take another. We are told by some they want no system of interpretation of Holy Scripture: they will teach and understand it for themselves, and by themselves. What is the result? Do they not at once fall into a system: a way of taking Holy Scripture, under the rule of which they bring every word and statement, by which they receive this and condemn that? Have they not as complete a scheme of interpretation as the Catholic scheme of interpretation? Is it not so rigid often as to stand alone and independently of Holy Scripture, so that men fearlessly reject a manifest meaning because it does not find its place in their system of interpretation? Is not this as much bringing human interpretation and system to bear upon Holy Scripture, as the most devoted child of the Church could desire? The only difference between them is, the one seeks the system of ages—of the Catholic Church of Christ; the other, the system of to-day, and of his own individual mind. Both are systems: the latter—in some respects more so than the former—often falling under the rigid rule laid down by some individual interpreter of his own day, as fully as we would fall under the guiding of the Church.

Men must fall under system. It is as impossible to do without it as to support the bodily frame without regular sustenance, or as untrue as to say, that an act of the will does not precede each moral action. It is the support of our moral nature: men unconsciously fall into it who are most violently opposed to it as a thing external to themselves. But this is not exactly to the point; it is rather to show the futility of the objection which men raise to the Church under the notion of its being a system at all.

The final Object of systems with regard to our moral conduct is, of course, God, and subjection to Him. In the same degree in which they lead truly and surely to this End, in that degree, to short-sighted observers, they will seem not to do so. This mistake arises from the fact, that such schemes will present objects short of the Final one, yet resembling it, to revive the tired energies, and to lead on the weak powers of men in their road to God: the truth is, they more certainly lead to and end in Him. They become rests on the journey, securing the steps already taken, and applying their gain to make the remaining ones easier and lighter. Ends short of the Final one, in systems, will have the appearance, at first sight, of taking the place of the Final one: they will closely resemble it; they will take part of its nature; whereas the leading feelings and powers directly to God, without the intervention or aid of systems, has the appearance of greater devotion to Him, and of avoiding the difficulties supposed above, as no End short of Him presents itself for their aim. This is the feeling of men who have fallen into views in the present and past ages, which they call "spiritual," as distinguished from schemes which involve Form and auxiliary ends. But what is, and must be, the consequence? Their feelings and powers are led to God. They keep His name and service in continual view; but with their eyes on Him, fail to reach Him with the step; they go to waste, become extravagant, unreal, and dissipated; keeping their eye as on the dawn in the horizon, become lost in the desert over which they go to reach it. They call this spirituality of mind and unity of purpose. It is, in truth, unreality. They imagine that they avoid Formalism, and, in doing so, lose the prop and support which Forms must give to enable their powers to reach their ends at all. They feel this at last, and fall into systems of their own, weak and insecure. We said, ends short of the Final one, partaking of its likeness and nature, are mistaken for it by some. *E. g.* the Holy Eucharist is an End, and short of Christ, yet leading to Christ by a sure road. Daily Prayer in Public Worship is an End which leads men to longings for continual support and beginnings afresh; yet it, of course, leads on these very feelings and longings to exhaust themselves on the repose of eternity. The traveller who sees the distant light which speaks of rest and shelter, must mind the path he takes to reach it. Better be in the right path to it, and his eyes off it, than his eyes on the light, and he in a road which finally leads away from his object.

The objections to systems at all, and to systems as leading men to stop short of the Final End, are, then, unreal. Men fall into them always, more or less: it is in their nature to do so; and so by the short-sighted, the ends contained in a scheme of forms partaking of the likeness and nature of the Final one, are likely to be mistaken. The Church is the divinely appointed system to lead man in his every part to God. It is the only one which surely and really does so. It takes each power and feeling of men, guides them to their own proper object in God's scheme, and through them leads them to God himself. She only, while she regulates, prevents their extravagance, corrects them while she guides them.

Take the feelings of Reverence, and those which are called out to the awful and sublime; God is their final Object, in some way or other, but there must be means of drawing them out towards Him; ends short of Him which receive the feelings, they must find, and have their own proper object in some scheme and system; or finding none provided for them, will find unfit ones for themselves, or run to waste. The Church offers her mode of administering the Holy Sacraments, especially the Eucharist. She throws a mystery about it; rather draws out the mysteriousness there is in it, and convinces men of it: her way of administering it creates and keeps up mystery; she makes it part of her system. The object of feelings of Reverence receives the feelings, and guides them on to God: takes of God, and gives Him to our feelings: she asserts and teaches the Real Presence after the mysterious sense: other systems explain it away or deny it. She only admits True Believers even to see it. She pauses while the unconfirmed leave her Temple, ever leading them to expect it as the last step of their preparatory life: a holy thing, to be looked for with hope and fear and earnest dread: not to be even seen till received: not to be received till duly fitted for it. Who shall say what are the mingled feelings that a child's mind has when leaving the hush of the church, on the day of its administration, when he sees the prepared altar, hiding from his sight the holy "Creatures"—the mixture of awe and wonder with which he leaves the threshold? The Church gives a home to his feeling of Reverence. And in the case of the recipient, too: the blessed symbols to be all consumed ere the Priest leaves the altar: the leaving not a crumb to fall again which has been gathered up from our Master's table: all is part of her system, finding objects for Reverence. Other systems find them not; fear them; and leave feelings of Reverence to waste where they will. Surely they must have their home on earth,—their resting-place in God's earthly system: surely they were not for nothing,—they were for God.

Again, her consecrated places of worship. Here she offers objects for feelings of Reverence: she attaches awe to place. She leads our feelings up to God, through scenery in which He teaches us that He resides and moves. Our natural Reverence is called out, and is satisfied with this: systems which afford no such objects for such feelings, lose the value of them. They will go somewhere; and the consequence is that they dwindle into Superstition of the worst kind. Superstition is the feeling of Reverence going after false objects in a wrong manner. Reverence becomes Superstition when it has no fit object offered for it. The Church, by the objects she presents, prevents the abuse, while she loses nothing of the use of such feelings. It is another point in her system, that she not only offers objects, but full, satisfactory objects. Some systems offer objects, but only slight ones, not receiving and engrossing the whole feeling, to which it is presented. Then, too, Reverence dwindles into Superstition.

These feelings, finding nothing on which to exhaust themselves, are thrown back on their subject, and produce a strange deformity of character, by injuring the growth and development of other feelings and principles. In some they produce morosity: in others constant dissatisfaction. They roll back like a flood on the advancing moral character, and draw back parts of it in their own receding tide, or they fix themselves on some trifling object, whose importance they magnify. In either of these two cases, the repression or false use of these feelings produce narrowness of mind. Any feeling without its due object will have the same effect. So it is that we find dissenters so often narrow-minded. They have no objects for feelings. The Church, in her systems, expands the mind, and leads the feelings to God. She does this by adopting the course the very contrary of the one just supposed. She does it by finding vents and laying hold of feelings and enlisting them fully in her service. Her objects are natural ones: the voice within seems always to have led men to attach awe to place and mystery to rites: it is the vent suggested by this moral nature for certain feelings. Who can contemplate without admiration the Church's vast machinery? Her buildings, whose symbol and ornament, by storied window and rounded shafts, arrest Reverence wherever we turn: the hoary hue of ages on her walls and towers, the deep meaning of her slightest carving, the silence of her mysteries, the footstep, oft returning, of her holy days, independent of our fancy, and always the same, however we may change: the calm motonony of her daily prayers, though we are ever altering: the certainty with which she carries on her work, whether men will heed her or no. These are all parts of her system which offer full food for Reverence; fit, satisfying objects for our deepest feelings—objects which no other system has pretended to find, and many have indignantly rejected.

The consequence has been, that she has retained in her bosom her own children, while other systems have lost many, who have gone to seek in other homes objects to satisfy feelings which will have their way. She has caught in her grasp everything which was passing in the world's scenery, and made them her own,—antiquity, symbolism, sublimity, and mystery. She has declared them sacred, and has consecrated feelings of Reverence by consecrating them. She saw they were what satisfied men, and seizing them, engrafting them into her system: through them she leads us to God. If we may say it, before she was a system, they had arrested those feelings in us, and she, by taking them, has made herself the master of the deepest things of nature. Standing in this position, she draws on the philosopher to see to what final point his own systems and principles lead: how much he agrees with her; and she argues that he should do so totally, while with the schismatic she argues on the imperfection and inability of his objective system—the perfection of her own.

The Holy Ghost the Comforter.

"Afflicted and tempted Christian! thou hast a friend afflicted with thee; who, having been tempted like as thou art, sympathizes with thee in all thy trials. Thou hast a Comforter, whose peculiar office is to convey consolation and strength to thy sorrowing and fainting spirit. And thy friend and thy comforter are not the most powerful and tender of thy fellow mortals; they are God the Son, God the Holy Ghost. Let not the grandeur of the truth excite thy distrust of its reality. The nature of the Godhead, whom thou art called to adore, is veiled in a glory inaccessible by created vision. Thou hast no cause, therefore, to distrust whatever is revealed concerning it. And thy faith, thy hope, and thy gratitude should be roused to the highest exercise by the truths revealed, that in the Holy Ghost, thy comforter, the consolation of the Godhead are laid open to thee; and in the person of Jesus Christ, who was clothed with the same nature under whose sorrows thou art borne down; whose course, like thine, was watered by tears, and, more than thine, moistened by his blood; who, exalted to the throne of Majesty in the heavens, never for a moment takes his pitying eye from thee, nor withdraws his sustaining hand; thou hast God the Son, of divine power and glory, for thy friend,—the friend whose truth is pledged, and whose infinite power can execute his promise, that 'all things shall work together for thy good.' Believe this, Christian, believe it firmly, and what sorrow can overwhelm thee? What trials can dismay thee? Through the darkest path of suffering, divine consolations are shed upon thee, and a divine arm conducts thee. Yet a little while, and thy course, which is now clouded, shall terminate in light and bliss—thy last enemy, death, shall be overcome.—*Bp. Hobart.*

The universal rule, in which all complaisance is included, and from which flow all the formalities which custom has established in civilized nations, is, *that no man should give any preference to himself*: a rule so comprehensive and certain, that, perhaps, it is not easy for the mind to imagine an incivility without supposing it to be broken.

Vice stings, even in our pleasures.

Communications.

For the Churchman.

American Aborigines.

The Iowas at Hoboken.

Father, ours that is above, thy name be honored earth in, heaven above also; take pity on us, and what we have been used to eat, give us; what bad we have done forget, as what bad has been done us, we forget; what is wicked keep from our minds, and hinder us from doing ill. Earth all is yours, Heaven is yours also, for ever and for ever. So it is.—*The Sioux's Prayer to the Great Spirit.*

Southey, in a note to his "wild and wondrous" tale of Thalaba, explains to his readers the reason why he places a Scripture phrase in the mouth of a Mahommedan; and remarks, that "there can be no impropriety in making a modern Arab speak like an ancient one." Perhaps some explanation may likewise be required, for prefixing the Lord's prayer—a translation from the Nadowassie, or Sioux tongue—to this paper: hereby intimating, that the Red Man is conversant with its sacred sentiments, or in other words, that he is in the habit of repeating a formula so endearing and familiar to Christians. A word or two in this place, will suffice to elucidate the apparent incongruity of the association; but it is impossible to enlarge upon it, without anticipating the course of the narrative. The annexed recital is therefore given, to prevent any misconception on the part of the reader. It was an actual scene—a beautiful reality, that reminded me of the strict propriety of its introduction, or rather pertinency to the time and place chosen by an interesting group of Aborigines, to give utterance to their refluent feelings. The aim of the poet in his paraphrase of the words of Job, was, to express a feeling of religious resignation in an afflicted daughter of Arabia, wandering "o'er the desert sands," with her only child by moonlight, and at an untimely hour. She groaned, but murmured not; and soothed her troubled mind by uttering the simple ejaculation,

"The Lord our God is good!"

The Arab of the sandy ocean, and the Red Man of the forest wilderness, have often been compared. There is something analogous perhaps in their mode of life, their mysterious history, and contentious habits. Both possess fiery passions, as well as calm enduring qualities. They are equally inured to withstand the vicissitudes of climate, but their fortunes differ somewhat. Both undoubtedly give a wonderful charm to the scenery over which they respectively roam, and identify. Hence both brothers, are viewed repeatedly, and simply, in the light of pictorial embellishments to a sublime or savage landscape. Whenever the dusky Indian makes his appearance upon our borders—although not an alien from our sympathies—still he is too often an object of coarse levity, or mere curious wonderment to a gaping crowd. He wanders amid the tumult of crowded cities for a moment, and then disappears from the white man's path. His blood-red mantle, bronze features and stately gait, has excited a momentary interest; has called forth perchance an exclamation of surprise, or invited a hasty glance at his story: and then the vivid impression of the spirit of the Red Man fades from remembrance, like a summer cloud. A mortal being—a living volume, is forgotten as soon as perused: a volume, it may truly be said, as replete with instruction and interest as any in the wide world's library. "I thought myself looking on a living image of antiquity," says Campbell,* the poet, "as I stood this morning beside a majestic old Arab." And who has not realized the same feeling, and with far greater propriety, at beholding the classic form of an Aboriginal Chief, clothed in his Indian drapery, and standing in all the dignity of nature's free gracefulness amongst his native scenery? Let it not be forgotten also, that his family were once lords of this extensive continent: that they were the people who gave the poetical and beautiful names to our rivers, mountains, lakes, and cataracts. In the present instance, there was something peculiar in the errand of these Red visitors—these adventurous beings, who came like flitting forms, and so have passed away, as strangely as the little bird of melancholy note, who chants his nightly requiem over their chieftain's tomb. I have not attempted to revive the curious mythology of the Red Man, presuming that the reader has had sufficient illumination already upon that topic, and shall therefore proceed with the subject without further explication or preface.

A small party of Iowa Indians made their appearance at this semi-rural place some days ago.† They have abdicated their green prairie hunting grounds, and ancient fastnesses upon the eastern banks of the Missouri river, for a time, to study the social and political economy of the *pale faces* in Europe and America. The sound of their rude, flat-toned drum, a shrill hallo, and an unequivocal whoop, clearly indicated their presence and directed me to their encampment upon the river-margined lawn; a few yards only from the first landing-place. I found them arrayed in the bravest Indian habiliments, and rejoicing in a profuse display of Chinese vermilion, bead-embroidered ornaments, rare feathers, and other decorations, which will be more particularly noticed, as these prairie-rangers present themselves individually, for a closer review and inspection at their arcadian stopping-place. Two tents were pitched near the cool brink of the Hudson, made of dressed deer skins, of a tawny hue, and a conical form. The sticks, or frame work protruded at the apex, and wreaths of blue smoke curling very leisurely from the circular orifice, or sky-light, betokened some culinary process going on within these curious Indian habitations. A shining wolf skin, revealed a very primitive door way; and these humble dwellings were not without exterior embellishments or rude specimens of the *fine arts.* Indian symbols were painted upon the base, or border of one, and the American flag was emblazoned in proper colors near the curious looking chimney, but the field—to speak in heraldic language—was reversed, or in plain, untechnical words, the ensign was upside down. Three of the Red-brethren were seated upon the green sward—a cool and pleasant carpet—in very dignified attitudes. They were the greatest men amongst their tribe or nation, now reduced to the insignificant numerical strength of 1500 souls including squaws and pappooses. The first in rank and consequence, looking thoughtfully towards the west—for the sun was about setting—was Maw-hu-she-kaw—(White Cloud.) Opposite to him sat New-mon-ya—(Walking Rain)—the third Chief of the nation. And at the right of White Cloud, in a professional attitude, but seated also, was Se-mon-ty-yak—(Blister Feet) the Great Medicine Man of the Iowas. The rest of the party were standing, stalking, or rather strolling around their contracted arena, whilst two western Apollo's were making collections in common tin cups, from the crowd who had just beheld their original and striking performance. Altogether, a more picturesque group and scene could not well be imagined. White Cloud is a young man about thirty-two years old, a son of a celebrated Chief of the same name, who died a few years ago universally respected, it is said, by the civilized traveller who entered his territories, as well as by his unsophisticated, yet brave tribe. For the Iowas, although depending chiefly now upon agriculture for a subsistence, retain all the characteristic features and habits of the primitive Indian without deterioration or civilized vices.

* Letters from the South. † June 13th, 1844.

Walking Rain is said to be between sixty and seventy; the tallest and most commanding figure perhaps of the whole party, without the least appearance of old age or physical infirmity. He has all the agility and suppleness of a boy, and he must be a very clever boy too, to keep up with him in a foot race, or the Indian amusement of ball-playing. No very gentle exercise be it stated when performed by these wild sons of the forest. Se-mon-ty-yak, the Great Medicine Man, deserves some notice at least on the score of novelty; for he is the first regular Professor ever known to have left his tribe under any circumstances, and turn traveller, or explore the world at large for the benefit of his untravelled brethren. This philosophic and heroic experiment therefore entitles him to the most honorable comment, and record from all future Indian historiographers. His age was stated by the interpreter to be fifty; and a glance at his vocation will best convey a general idea of Indian superstition, history, and juggle—the most complex and nebulous study perhaps in the whole range of aboriginal lore. The Medicine Men, like the high priests of the ancient Druids, are supposed to understand all things; and consequently exercise the same influence over the people, both in their amusements, war-councils, and religious convocations. No important business is ever transacted without their opinion or concurrence. They superintend, or direct all the religious ceremonies, compose or arrange the music at feast, festival, and funeral; and withal, are looked upon as the oracle of the tribe or nation to which they belong. It is difficult to conceive of a more important character or functionary in any community. Consequently a very high degree of veneration is attached to the person of one, who thus combines the profession of Esculapius, Abaris,* Orpheus, and in short monopolizes all the art and science known among the Red brethren from time immemorial. They are always sent for in sickness, and paid as regular physicians by the Indian patient. But they have a singular method of practice in extreme cases not laid down by Galen or Hippocrates. And this curious species of medical pleonasm, or rather stratagy, is peculiar to themselves. When they have exhausted the entire arcana of Indian remedy or contrivance known to them in the shape of cataplasm, tinture, or the steaming-process, they resort incontinently to incantations and frightful dresses, to conciliate the Great Spirit, or reconcile the dying patient to his departure to the land of bliss and happier hunting grounds. These particulars being duly considered, it appears indispensable for this worthy to be provided with professional appendages; accordingly we find his laboratory, or mystery-lodge, furnished invariably with a magic dress and a *medicine rattle.* For he pretends to cure diseases of the mind, as well as the body, therefore charms, mystery, and conjuration, is the sovereign panacea ultimately resorted to, and may be said to be incorporated more or less, into all his subtle operations connected with morbid mortality. This is a brief description of the characteristic functions of the Medicine Man, now seated before me, and whom I have said was in a professional attitude. Let me explain this part of my narrative by simply stating, that the Indian Escupapius, was tuning his charmed drum, which was in the shape of a small keg, and covered with buffalo skin, and at the same time privately arranging—in a low key—the music and poetry for the next regular dance. These curious exhibitions of Aboriginal poetry and music constitute the very soul of Indian language; and the *Medicine Man* is the only person duly authorized to instruct and reveal its secret meaning. And much application and study is then required to master its complex definitions or gamut of sounds and scale, or science of illative expression. There are, as is well known, an innumerable quantity of these dances, religious, descriptive, passionate, colloquial, or mystical. They are distinguished by the titles of the pipe of peace dance, the scalp dance, the eagle dance, the show-shoe dance, the buffalo dance, the bear's dance, the begging dance, &c. Each dance has an appropriate step, and a meaning is attached respectively to these animated movements.

Happy, therefore, is that mortal considered, who has attained this mysterious knowledge; never obtained, we are told, without a liberal donation from the inducted pupil. I am referring here, however, to the more scientific duties of the Medicine Man in the musical routine of his profession. There are dances and songs probably acquired by the members of the tribe without his aid or instruction, *ad libitum* performances, holding the same relation to the regular compositions of their great *doctors*, as the shuffling jactitations of some of the African tribe: they are rated and described by these critical savans accordingly. More or less poetry pervades the humblest of these productions, however, and it is a species of unwritten literature perfectly intelligible when properly and philosophically analyzed or studied. Of the picturesque character of these dances I shall have occasion to speak presently. In less time than it has taken me to describe this medical and musical dignitary to whom the greatest respect is paid by his Red-brethren, he had tuned the drum to his satisfaction and announced the next dance in order, to the braves. This important intelligence he communicated as well to his coadjutors, who aided him with their voices by a grand flourish of his *she-she-quis*, or rattle, and a tap or two with a drum stick upon this wonderful instrument: at which mystical sign there was much proud satisfaction depicted upon the thoughtful faces of his assistants and privy counsellors. Whilst this important piece of Indian etiquette and professional ceremony was going on between these adjunct managers, Shum-tang (Little Wolf) and Way-haw-non-ya (Fast Dancer) brought in their respective collections, and poured it out before No-ho-mun-ya, (one who gives no attention,) whose name did not seem so applicable to his present vocation, for he appeared to act as the treasurer of the party. He tied the money up quite methodically and carefully, however, in the skin of a wild cat, and carried it away, probably to deposit it in the treasury chest belonging to the chief of the tribe. I say probably, for I did not enquire into their fiscal or private arrangements in that particular department of Indian economy. But it was a source of sincere regret to me, to see these noble sons of the forest thus compelled to imitate the humblest itinerant *jossakeed** among the *pale-faces* for a maintenance, whilst they journeyed over the broad lands of their fathers, to acquaint themselves with the wealth and resources of a race who have evinced but little sympathy or regret at their waning nation or means of future subsistence. Before I proceed further, however, with the subject, it may not be amiss to say a few words touching their personal appearance and equipments. They were evidently dressed and painted with uncommon care, or perhaps I should say, with great artistical (Indian of course) skill. The traits of character also, as developed in some of the members of this small yet highly interesting band of Aborigines, will at the same time exhibit exalted lineaments of true heroism, entitling them to be considered noble specimens of the primitive Indian, as before stated. I return, therefore, again to Maw-hu-she-kaw, (White Cloud,) New-mon-ya, (Walking Rain,) and Se-mon-ty-yah, (Blister Feet.) The rich scarlet blankets in which these three distinguished characters were enveloped, seemed a mere item in their gorgeous costume. But these graceful mantles were nevertheless a very striking portion of their elaborate finery; and no painter could desire a more beautiful contrast of colors than these gay robes afforded, when mingled among the skins, feathers, and glittering ornaments profusely distributed among the braves, who figured also in the scene. And these beautiful pictorial effects were continually varying, as each individual of the group moved briskly over this sylvan or natural stage, in the course of this desultory exhibition. Head dresses formed of beads and woven into a variety of rich folds, plumes of the war-eagle—to which they assign extraordinary and mysterious virtues—towered above the scarlet blankets, and the curious dashes and lines of red, green and yellow paint upon the cheeks and limbs of each chief, revealed the well known labor of an Aboriginal toilet, and the unwearied recourse to the pocket looking glass. The necklace of grizzly bears' claws upon the neck of White Cloud, was adjusted with the utmost carefulness over his symbolic tunic, whilst his deer skin leggins were garnished with beads, fur, and porcupine quills, in the form of tassels or tufts at certain distances upon this unique garment. His shield, decorated with eagle quills, quiver and lance, lay upon the ground beside him, where the glittering steel edge of his tomahawk peeped out from among this pile of Indian paraphernalia with very unobtrusive modesty, as if its presence were almost superfluous in this tranquil interval, or repose in the national councils. The leggins, moccasins, and head dress of Walking Rain and Blister Feet, were equally curious and distinct from each other, yet were they no less ingenious in fashion and ornamental device than that of their distinguished chief. The great diversity of ornament, weapon, and badge of distinction among the Red-men involves an entire history of itself, and may be read by the initiated in each trivial portion of costume or hieroglyphic mark upon *po-ko-mo-kom* (War Club) or tunic. But there was an ornament hanging upon the breast of No-ho-mun-ya (one who gives no attention) and Shum-tang, (Little Wolf,) to whom my attention was now directed—quite different from the rude trinkets of Indian manufacture. They were silver medals, presented to them by the United States government; and well bestowed they certainly were upon these true and gallant scions of aboriginal and free-hearted nobility. The Indian character suffers no discredit in the plain, unvarnished story of their heroic conduct towards a little party of the Omeha tribe, whom some of their sanguinary and despicable brethren had singled out for destruction, in a manner most treacherous and unprecedented amongst Red-men. The Indian law of hospitality and honor, was most nobly vindicated in the impulsive action performed by these magnanimous braves, and serves to confirm one of the best traits of aboriginal morals. Indeed we are glad to close a volume of misrepresentation and falsehood at any time. Cruelty, vindictiveness, and treachery, has been assigned without reserve or compunction to the son of the forest, the prairie, and the lake. Details, painfully minute, are given by the old colonial writers of Indian hostilities and Indian atrocities, whilst the nobler traits and features of the Red-man, which they could neither understand or appreciate, were kept in the shade, or studiously suppressed. There is no glimmer of justice in their distorted portraits of those indomitable yet lofty minded chieftains, who were once lords of this great continent; and whose natural endowments and inborn virtues entitled them to more consideration, kindness, and courtesy, than it was their lot to receive at the hands of the white victor, or unsympathizing historian. They usually considered them little better than the beasts of the wilderness. A more liberal and generous spirit has sprung up in their favor; as these dusky children of nature are passing away with greater rapidity than their old prophets and sachems predicted from their flowery savannahs, their pictured bluffs, and wild retreats amongst the forests and plains that skirt the borders of the mighty Mississippi, the flowing Cactus, or the devious course of the Calumet or Sioux rivers. To those, therefore, who can discover and appreciate true bravery and humanity—the "*soul that pity touched,*" and unquestionably ennobled—although hidden beneath the savage exterior of the Red-man, and the motly disguise of paint and feathers; the little episode now revived by the presence of these two braves will not appear like a tedious digression. It is certainly no poetical version of a beautiful moral, nay, religious act, notwithstanding the actors were barbarous Indians, with whom no gushing feelings of tenderness are supposed to have any abiding fellowship or communion. D.

(*To be continued.*)

* A Sythian priest of Apollo.

* The Indian name for a juggler.

For the Churchman.

What is Conversion?

With the Churchman, Mr. Editor, a very simple thing indeed. He whose heart is brought under the influence of God's Spirit, so as to be obedient to the law of Christ, this man is a converted man. It is brought about only by the influence of God's Holy Spirit; the result is faith, living faith, that shows itself by works. The doctrine is plainly avowed by the standards of the Church,* plainly preached by our clergy, and manifested, I trust, within her body by at least as much vital religion and personal piety as is shown in any communion. Yet still, Mr. Editor, there are but few of our clergy or our laity who, notwithstanding all this, have not seen the intense obstinacy with which the dissenting sects unite in denying that we preach this doctrine, so plainly avowed. They mutually give each other all credit for holding and preaching it, but all of them agree in believing that we reject it.

Admitting them to be sincere in this persuasion, it proves that they feel we do not preach what they do; and this should lead us at once to examine whether what they call "conversion" be so in reality; "whether that state of intense agony of feeling and convulsion of internal emotion which is produced at camp-meetings and revivals, be in truth change of heart," and if not, "what it is then?" This I conceive, Mr. Editor, to be a more true and useful course than to try and persuade them of a fact to which they sedulously close their eyes, to spend our efforts in convincing men who are determined to be incredulous.

Upon this subject I am unwilling to raise the cry of "fanaticism," while I am well aware there is abundance of it; it is the more useful course to examine the ground from which the fanaticism springs, than merely to raise a shout which any body who knows nothing of human nature or the Scriptures can unite in. Still less do I wish to ridicule such operations, for there is a class of men surrounding all sects, who are always ready to laugh with any, that they may thereby discredit all.

Upon these two questions, therefore, I purpose to give you the conclusions I have come to from a good deal of experience in such things, and some thought upon the subject. The conclusions I have come to with regard to that peculiar change preached by all the sects are these two:—

First. That there is really a great change produced in the minds of men by the means which the sects employ.

Secondly. That this change is not "conversion," is not "regeneration," is not the "new birth," nor is it in any way a spiritual change, or produced by the influenee of the Holy Spirit; it is not even a moral change, but wholly a mental one, and one which physically, mentally, and morally, it is a high detriment and great injury to undergo.

In my next paper I shall examine the nature of this change which they call "conversion;" in this present one I shall give my reasons for believing that it is not really the work of God's Holy Spirit.

And first, I have seen these revivals in a good many States for the last six years, and invariably I have observed that of those so "converted," as the term is, full fifty per cent. fall away within the first year. Yes, Mr. Editor, from my own experience in the Eastern and Western States, as well as from the evidence and the admission of others, I hold it to be a fact, that a full half of all those whom the sectarians "convert" fall away in the first year into a state of mind which is altogether insensible to any religious persuasion. And that those who fall have given the same evidence as the others who remain, manifested the same emotions, been declared by the same men to have been "converted." There is a good deal of evasion and subterfuge resorted to with regard to this fact, and when it is proved, a goodly quantity of excuses and talk about the possibility of "falling from grace;" but waving altogether the theoretical question, can we think that the work of God's Holy Spirit, his regenerating influence, is so fleeting and evanescent, that fifty per cent. of those who have undergone a change so entire and total as is implied in the terms "regeneration," "new-birth," and "new creature," fall away so soon? That such is the proportion any one may easily satisfy himself; and this at the very entrance should make us cautious of calling it "conversion," or attributing it to the work of the Holy Spirit.

Secondly. This change is seldom brought about by the ordinary means of grace. It takes place in extraordinary meetings, for that purpose organized—only under the influence of intense emotion—only when crowds are assembled together—upon those chiefly in whom the passions and the weaknesses of our nature predominate over the intellectual and moral feelings;—rarely upon the educated, the prudent, and clear-headed. Can we think that the Holy Spirit deserts the ordinary means of grace which he himself has instituted for the salvation of man; that, denying his power to half a dozen clergymen when separate, he yet confers it upon them when united? Can we consider that in crowds he exerts his influence peculiarly, or that in scenes of frenzy and tumultuous uproar, we are to seek for the work of the Spirit of "love," "joy," "peace," "temperance," "meekness?" I do not, therefore, believe that "conversions" wrought in this way are the work of the Spirit, but rather the effect of the circumstances which I have enumerated.

Thirdly. I have seen, as a consequence of these revivals, that those "converted" in them, females especially, are often assailed by one kind or another of insanity. I have seen a good many revivals, and in every instance I have seen as a consequence immediately traceable to it, distraction, despair, insanity, suicide. In fact, any one who has seen such, and the way in which they are conducted, knows that they are by their very method adapted to call forth and fan into a flame whatever spark of insanity or mental incongruity there may be in the individual. The Holy Ghost is not the minister of madness.

And, fourthly. I dare not call this change a spiritual conversion and the work of the Holy Ghost, when I have seen that all the means that are used are those which directly bear upon and tend to excite the sensual and animal part of our nature. All the means which I see the conductors of such organized plots use, are all calculated to create cerebral or nervous excitement in the highest degree; all the symptoms that are manifested are of this kind. The flushed faces, the heavy eyes, the involuntary tears, the groans which they are compelled by an internal force to utter, the talk which they feel compelled to, the visions they see, and the feelings they feel, all these, as every physician of candor and knowledge is well aware, are not *spiritual* but *physical*—the signs and symptoms of disease.

And he who has been in the neighborhood of such a scene, who has witnessed its heated and tumultuous prayer meetings, its furious and denunciatory preaching, its hymns of the same class, in which the horridest images and threats are the staple,—its shouts and its groanings, and the numerous circumstances of tumult, uproar, and confusion, that are its concomitants, he may judge whether the above reasons are valid or not.

For myself, having had an ample opportunity of forming a judgment, I must conclude that the "change" wrought by these means, is, as the means are, in no wise the work of God's Holy Spirit, and very far from being any advantage in a mental or moral point of view. And looking at the character of the means that are employed, I consider it as the duty of every father of a family, every mother, every one of matured age and steady habits, to exercise their influence over the young and inexperienced, the nervous, the excitable, to keep them away from such gatherings and the possibility of such a "conversion."

But many will tell us they have been "converted" at such meetings,—undoubtedly so it has been; many have been *awakened*, and so we have no doubt have many been by the means of storms, earthquakes, battles, any and every event calculated to excite strong emotions of terror; and the one no more than the other can we count the operation of the Spirit. If men have undergone this change, and in consequence of it professed the name of Christ, and their life corresponds with their faith, because of *their faith* and *their works* they are *converted*, and not because of this "change."

And even in those of them so "converted," who do not fall, we can discern certain universal characters which are very unlike the fruits of the Spirit. The first and main one is that in such persons' opinions upon all religious matters, self comes in most prominently; it seems to be the groundwork upon which they all are laid, the subject to which all are the attributes. Let such a one tell of God's mercies,—it is not Christ but himself that is the theme; the wonders of his grace,—still himself is the subject of them; God's glories he extols, not in the redemption of the world but in his own. It has seemed to me, in listening to such persons, that, as an immediate consequence of the "change" they have undergone, they cannot apprehend any truth of religion, or consider it to be of any importance except they can bring it into immediate connexion with their own feelings and their own consciousness. And as a consequence, fasting and self-denial, so plainly enjoined upon men by the Scriptures, become meaningless to them. Doctrine seems to them without value; knowledge, except that which may come in this way, is of little importance; the positive institutions of religion are despised, every thing external to self, in which self cannot be brought in, is of no importance. Hence such persons generally neglect the training up of their children in the Christian law; hence all arguments or persuasions that are founded upon duty are of no weight to them; from this all works are contemptible. There is no progress for them, for at once they leap from sinners to saints, from the depths of spiritual ignorance they at once are preachers. In their minds there is a perpetual hankering after excitement, a continual desire to talk upon religion and display their feelings, their experiences, their opinions,—and these are all absolutely true, because they feel them entirely correct, because they have formed them.

These traits are universally seen; every one that is conversant with persons so "converted" can see them to exist. I confess that looking at these as consequences of the "change" they have undergone, I can hardly look upon it as the work of the Holy Spirit.

But men may say "these are not the fruits of 'the change,' they are merely the weaknesses of human nature." Not so say we. There is an actual and real change which the mind of man can undergo, which brings out all the fruits we have noticed in this paper, which is neither religious nor moral nor spiritual, but mental, which is attended by all the feeling and emotions and all the consequences noted in those called "converted." What this change is shall be the subject of the next paper.

W. A.

* See Hobart's Companion to the Book of Common Prayer.

New York Bible Society.

To the Editor of the Churchman.

Reverend Sir,—Every person engaged in a controversial argument, has a right to demand that his language shall be fairly interpreted; and to repel all charges or insinuations, founded on a misinterpretation, which are unwarranted and untrue. In your editorial remarks upon my letter, which you were so good as to publish, in the last "Churchman," you have done me injustice, and I respectfully ask leave to correct it. Speaking of the letter of the Rev. Dr. Taylor, which you doubted not my right to publish, you said—"We were unwilling to be in any wise responsible for its publication (*without some explanation that would defeat the use intended to be made of it*) in a connection which represents the author as friendly to an object, which we well know he disapproves," &c.

The passage in brackets, is that of which I complain, as conveying an insinuation, that I intended to make an unfair use of the letter, which intention you have determined to defeat. Had you merely said that the general terms of the letter, might lead those who were less familiar than yourself with the sentiments of the reverend author, to misunderstand his view with regard to Bible Societies; and that justice to *him* required that the passage I had quoted, should be elucidated by an editorial commentary discovering its true meaning, I should have been content. But as the explanation is avowedly given, *to defeat the use I intended to make of the letter*, as if I had given it with a consciousness, that it meant something different, from what it appeared to mean—as if I was intentionally converting it to a use which truth required should be defeated, I feel it to be due to myself, emphatically to deny the imputation, and to declare that I quoted the letter with the utmost good faith and with perfect integrity of intention.

I quoted it as I stated to show that the circular of the Committee did not have the effect which you, sir, had said it must have, "of wounding the feelings of every right-minded clergyman or layman to whom it was addressed"—and I respectfully contend that the letter affords such clear proof upon this point, that a volume of explanation could not show that I was mistaken.

As to the further import of the letter, had it been ambiguous and calculated to mislead, I at least was not responsible. The *connection* in which I introduced it, was the connection in which it occurred. It was written in reply to the frank and explicit circular of the Episcopal Committee, and as such it was introduced. I observed that it might serve to exhibit the tone of the cordial and encouraging letters, with which from various quarters the Committee had been favored; but excepting this remark, I added not one single syllable of comment. I was not guilty of the presumption of attempting to throw light upon a note, which appeared to me then, as it does now, clear as the day-light.

As however it has seemed to you, sir, so ambiguous, as to call for editorial explanation, I will venture to state what I understand to be the meaning of the following sentences:

"I am sorry to be obliged to inform you, that Grace Church is not provided with lamps or fixtures for evening service, and it has long since been deemed inexpedient to permit our church to be lighted at night. With my prayers and best wishes for the success of your great and good object, I am, my dear sir, with every sentiment of respect, yours very truly," &c.

Firstly, That our circular had *not* wounded the feelings of the writer, although pre-eminently "a right-minded clergyman."

Secondly, That the reverend writer was "sorry" that the absence of lamps and fixtures prevented his compliance with the request of the Committee for the use of Grace Church on some evening, for a sermon and collection in behalf of the New York Bible Society.

Thirdly, That he regarded the work in which we were engaged, *to wit*, the work of distributing the Bible, in connection with the other managers of that association, whose single object is the distribution of the Holy Scriptures—as a great and good object which had his prayers and best wishes.

Fourthly, That he did not regard the issuing of the circular by the Episcopal Committee, in the light of "an act discreditable to its authors," and "unfaithful to the Church"—or he would not have honored one of us, with an assurance of his respect and friendship—an assurance which I trust no one knows how to value, better than myself.

I did not regard the reverend author, as intending to express any opinion with regard to the peculiar features of our organization as a Society, nor as having any sort of concern with any views which may have been promulgated in any of their printed publications in reference to kindred associations; but simply as referring to the holy and glorious work to which they are exclusively devoted of distributing the Scriptures among the poor of our city, to foreign emigrants in their own tongue, and in all the varied branches of circulation, to the statistics of which in past years, we had respectfully called his attention, and in behalf of which we declared our anxiety to enlist the sympathies and the support of Churchmen. And that I did not misunderstand his meaning, I am the more assured by a second letter with which I have been favored, the closing lines of which justify me in quoting the following extract:

"In replying to a circular of a Committee of the New York Bible Society, and while feeling constrained to refuse a request for the use of my church, yet presuming that the single and great object of the association, was the distribution of the Holy Scriptures, I took occasion to assure them of my prayers and best wishes for the success of that great and good work! But in doing so, I certainly was not to be understood as expressing any opinion as to the peculiar features of your organization as a society; nor had I any sort of concern with any views which may have been advanced in any of your printed documents in reference to kindred associations. My direct and only reference was to the holy and glorious work of distributing the Bible! And that my prayers and best wishes are constantly and ardently given for the success of that work, you are certainly my dear sir, at liberty to publish to the whole world, if by so doing, any possible good can result either to yourself or to any being that breathes!

With all respect and regard, my dear sir, yours, very truly,

Thomas House Taylor,
of Grace Church."

To this eloquent and stirring passage, I have nothing to add, except to tender to its eminent and reverend author, my warmest thanks, and to offer him also my apologies, for having most unintentionally and innocently involved him in this controversy—an occurrence which I might the more regret, had it not elicited words so bold and cheering, which spoken as they are, at the very moment when the Roman Pontiff is denouncing Bible Societies and prohibiting the searching of the Scriptures, will rouse thousands of the Churchmen of our land, to engage with new vigor in "the holy and glorious work of distributing the Bible."

Trusting that you will not regard any warmth of expression, on my part, as indicating the slightest want of respect for your well known opinion on the subject of my letter, but as flowing naturally from the deep sincerity and earnestness of my own views.

I have the honor to be Reverend Sir,
Your most obedient servant,
JOHN JAY.

New York, July 29th, 1844.

For the Churchman.

Missionary Collections.

Dear Mr. Editor,—In the last Churchman, under the above head, "A Provincial Rector" has animadverted, in terms of strong censure, on the neglect of duty of several Rectors in omitting to comply with requisitions necessary to support the missionaries of our Church. So far as he may have truth and justice on his side, I have nothing to say. My sole object is to defend against the injustice of his remarks, "that eminent clergyman who has publicly avowed his belief that there can be no 'Church *without* a Bishop,'" presiding over a congregation of surpassing wealth, and see not one dollar given by them during a year, for the extension of a Church *with* a Bishop, in this country."

I pity the ignorance of "A Provincial Rector" if he has not yet learned the relative powers of *Rector* and *Assistant Minister*, and beg leave to instruct him, for his better information, that the eminent clergyman, being an Assistant Minister, does not preside over the congregation of St John's Chapel, and has no authority or control whatever over the collections, or the time when they shall be made, nor has he the disposition of either the communion funds, or of any collections whatever made in that Chapel, all of which rests solely with the Rector of Trinity Parish. A Layman of St. John's Chapel.

St. Bartholomew's Church.

To the Editor of the Churchman.

Rev. and Dear Sir,—An article appeared in your paper of the 3d instant, over the signature of "A Provincial Rector," reflecting on the meagre contributions of some of the New York city parishes, towards the general missionary operations of the Church. Amongst others, after naming "$65 Domestic, and $83 Foreign" from St. Bartholomew's Church, the writer adds, "the rector, the Rev. Mr. Balch, is an active member of the Board and of the Domestic Committee, and the parish is large and wealthy. The public have a right to ask, What is the meaning of such a contribution to Domestic Missions from such a source, after such an appeal?"

The meaning is simply this. That collection was made in the month of January last, when upwards of sixteen thousand dollars were contributed by the congregation, for the purpose of liquidating the floating debt of the church.

Moreover the church edifice had been previously twice enlarged, at a cost of ten thousand dollars; all of which, together with the above sum, has been paid by the congregation. "A Provincial Rector," therefore, will be at no loss to account for the comparatively small sums given to general missions, without inferring either hostility or indifference to the cause.

And yet I am happy to say, notwithstanding these heavy demands upon the parishioners of St. Barts, they have cheerfully contributed an average of fifteen hundred dollars per annum, to various Church objects out of their own parish.

I rejoice in the liberal contributions of other parishes, and especially in the noble response of some of the small country congregations, who, in proportion to their means, have exceeded us all: and I humbly pray that the Author of all good, may incline us to emulate their example. But "A Provincial Rector" must not infer dissatisfaction with the missionary operations of the Church, from the fact which he has stated. It may fairly be ascribed to local and temporary causes. Respectfully yours,

Lewis P. W. Balch,
Rector of St. Bartholomew's.

August 6, 1844.

For the Churchman.

All Saints' Church.

Mr. Editor,—After the animadversions of a "Provincial Rector" in your last number, it may be necessary to say that the Parish of All Saints made its stated contributions last year to the Domestic and Foreign Missions of the Church, as it has invariably during the incumbency of the present Rector; though, by an inadvertence, the collection for the latter was not paid in prior to the making up of the Annual Report.

As to the amount annually contributed by this Church to these, and other objects of Christian benevolence,—the proportion which this bears to its own resources, and the contributions of its sister parishes,—the present writer forbears to speak, though it were easy to say much,—not deeming the discussion of such topics proper in your columns, if it be not indeed forbidden by the spirit of the precepts of our Divine Master.

H.

The Churchman.

New-York: Saturday, August 10, 1844.

Removal.—The Churchman Office and Bookstore has been removed to No. 161 Fulton Street, third door west of Broadway, and opposite St. Paul's Chapel, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. James A. Sparks.

The Traditionary Testimony of the Church.

We have received a friendly expostulation from a layman in regard to an expression in our last, where we refer to the fundamental laws of the Church as "the written and *unwritten word of* God." In the use of the italicised phrase we had an eye to the Creed and to those prescriptions of our Prayer-book which are found in all Catholic liturgies. We are not tenacious, however, of the language, and would as lieve have said, "the written word of God and the truly Apostolic traditions;" though we doubt whether the one expression would have been more satisfactory than the other.

In explanation of both expressions we ask attention to a brief statement of facts.

In the infancy of the Christian Church, when it was surrounded by enemies and subjected to persecution by the heathen emperors, its more sacred rites were not celebrated in public. In their homilies or sermons the fathers of the Church discoursed freely and openly on the other heads of the Christian faith, but the doctrine of the Incarnation, the Sacraments, and especially the Eucharist, they communicated to those only whom they thought fit to receive them. We are not concerned with the reasons of this procedure, nor with any question which may arise as to its imitation in modern times. We are concerned only with the fact; one consequence of which was that the Creed, the forms for administering the sacrament of baptism, confirmation and orders, and (which is especially to be noted,) the form of administering the Holy Communion, were not published to the world in written documents, but were handed down in the Church, from generation to generation, by means of oral tradition.

The Holy Communion being the chief service of the Church, the form of solemnizing it was called the liturgy,—a word which is still used in ecclesiastical language to denote, not any form of Christian devotion, but the office of the Holy Communion.

Speaking of liturgies, in the strict sense of the word, Mr. Palmer thus describes the usage of the ancient Church:—

"There can be little if any doubt that Christian liturgies were not at first committed to writing, but preserved by memory and practice. However, this did not prevent a substantial uniformity from being continually kept up. Each Church might very easily preserve uniformity in its own liturgy; and if all who had originally received the same followed this plan, a general uniformity would be the result. That each Church preserved continually the same liturgy is certain. It is impossible to peruse the notices supplied by the fathers, without perceiving that the baptized Christians were supposed to be familiar with every part of the service; and continual allusions are made to various particulars as well known, which it would be impossible to explain, except by referring to the liturgies still extant. The order of the parts was always preserved, the same rites and ceremonies continually repeated, the same ideas and language without material variation, transmitted from generation to generation. The people always knew the precise points at which they were to repeat their responses, chant their sacred hymn, or join in the well known prayer. If, then, each Church preserved uniformity in its own liturgy, a general substantial uniformity would be found after the lapse of some centuries, in the liturgies of those Churches which had originally received the same order. Thus when we compare the liturgies of the patriarchates or exarchates of Antioch, Cæsarea and Constantinople, as used in the fourth and fifth centuries, we find a substantial uniformity pervading them all. Those parts which are common to all, are found arrayed in the same order in all. The principal rites are identical. They agree in their principal ideas. Every thing, therefore, concurs to prove the original identity of all three. Nearly the same may be said of the liturgies of Rome, Milan, and Africa, and of those of Gaul and of Spain. We have, therefore, the best reasons for affirming, that the Catholic Church from the beginning has always preserved an uniform order of liturgy."

The creed was a part of the liturgy; and as in other relations it was called the symbol and the rule of faith, so here it was called *the lesson*; from the obligation, says Mr. Bingham, which all catechumens were under to learn it. It was extant for substance in the apostles' time, and was handed down in the manner above described (with merely verbal discrepancies) in various Churches in distant parts of the earth. On these points we shall quote the words of a writer sufficiently Protestant, Sir Peter King.

"That from the days of the apostles there hath been used in the Church a certain rule and form of faith, not much unlike to our present creed, I am so far from denying, that I shall endeavor to prove it in the ensuing discourse."

"Irenæus the scholar of Polycarp, the disciple of St. John, where he repeats a creed, not much unlike to ours, he assures us 'that the Church dispersed throughout the whole world had received this faith from the apostles and their disciples;' which is also affirmed by Tertullian of one of his creeds, 'that the rule of faith had been current in the Church from the beginning of the Gospel;' and which is very observable, although there was so great diversity of creeds as that scarce two Churches did exactly agree therein, yet the form and substance of every creed, was in a great measure the same; so that except there had been from the very plantation of Christianity, a form of sound words, or a system of faith delivered by the first planters thereof, it is not easy to conceive how all Churches should harmonize, not only in the articles themselves, into which they were baptized, but in a great measure also in the method and order of them."

"That the creed was carefully preserved from the knowledge of the profane, is a thing abundantly asserted by primitive writers: St. Cyprian assures us hereof, that 'the sacrament of faith, that is the creed, was not to be profaned or divulged:' for which he cites two texts of Scripture; the one Proverbs xxiii. 9. 'Speak not in the ears of a fool, for he will despise the wisdom of thy words;' and the other, Matthew vii. 6, give not that which is holy unto dogs, &c. St. Ambrose most pathetically exhorts to the utmost vigilancy to conceal the Christian mysteries, and in particular, to be very 'careful not by incautiousness to reveal the secrets of the creed or the Lord's Prayer;' and in several of the sermons of Petrus Chrysologus there are frequent and earnest exhortations to preserve and hide the creed from public knowledge and observation, that the unworthy and profane might not have this secret of God with them;' nay, so exact and punctual were they in this regard, that the creed was not declared to the catechumens themselves, till they were advanced to the higher form of that order; and being ripe and fit for baptism, were speedily by that ordinance to commence perfect members of the visible Church; of which custom St. Ambrose speaks where he writes, that 'on a Lord's day, the lessons and sermons being ended, and the catechumens of the lower rank dismissed, that then in the baptistery of the Church, be delivered the symbol to some of the competentes,' who were the superior rank of the catechumens."

"** they not only kept it [the creed] from the knowledge of the heathens and catechumens, as hath already been demonstrated, but they even scrupled to commit it to writing, and rather chose to transmit it down to posterity by tradition; for which reason Ruffinus calls it 'the tradition of faith;' and Jerome informs us 'that this symbol of our faith and hope delivered by the Apostles, was not written in paper and ink, but in the fleshy tables of the heart;' in an agreeableness whereunto Petrus Chrysologus frequently exhorts his hearers 'to preserve this gift in the most inward recesses of their hearts, not to permit vile paper to depreciate this gift, or black ink to darken this mystery of light.'"

After the Christian religion was spread throughout the earth, and the Church became settled and established, concealment of the mysteries was no longer practised. The creed, the liturgy, and the forms of solemnizing baptism and other sacred rites, were published without restraint or reserve; though from the way in which it had been handed down, and in order to distinguish it from the Holy Scriptures, this part of the Church's testimony to the doctrine and institution of Christ continued to be called the apostolical tradition and the unwritten word.

As we have said, we are little solicitous for names, being chiefly desirous to call attention to the fact that our Church has never wanted, and that she still retains this portion of Catholic testimony to the doctrine and institution of Christ; that her creed, liturgy and offices are of Apostolic origin. The superior accuracy of written testimony is readily allowed; and hence, when in process of time theatrical practices and pernicious tenets crept into popular use and belief, the Church of England, in the exercise of a right and liberty unquestioned on Catholic principles, compared her doctrine and worship with the written word and reformed abuses by that standard. But did she then reject all that was called tradition and the unwritten word because others sought, under these venerable and once venerated names to to defend doctrines and usages which are unquestionably no part of the apostolical legacy, and which can be shown with historical certainty to be of merely modern and local origin? To this question our Prayer-book furnishes the answer. Whatever can plead antiquity, universality and consent, we have retained. The creed as finally confirmed by the Council of Ephesus, and acknowledged by all Catholics, is still, as it ever has been, our only ecclesiastical rule of faith. We have made no additions to it like the Romanists, nor adopted a substitute in the place of it like many Protestants. Our liturgy is in substantial agreement with the ancient and Catholic liturgies. Our offices for baptism and other ordinances echo the voice of the Universal Church. Nor does our Prayer Book contain any doctrine which may not be verified, nor prescribe any usage which is repugnant to, the written word of God.

The abuse of the terms *tradition* and *unwritten word* by Romanists, who under cover of them have imposed a *new creed*—(*not* an explication of the old creed, but one substantially different from it, and added to it; and out of which, though unknown to the ancient Church, they yet dare to say *there is no salvation*)—is, it may be argued, a prudential reason for avoiding their use. On the other hand the total rejection of this branch of Catholic testimony by a portion of Protestants, and the unmeaning contempt and reproach which are thrown upon it, and the vain and wicked effort to draw out from the Scriptures a form of faith, worship and government for the Church without regard to it, and by the mere guidance of private judgment, may be a prudential reason for occasionally speaking of it in such terms as may serve to keep us at least impressed with a deep sense of its importance and value. On this point, indeed, there is no room among Churchmen for any *practical* difference; since the creed and the principles delivered in the Liturgy and offices of the Church are confessedly among those fundamental laws of the Catholic Church which she can never transgress.

Paget's Sermons.—An extract from these sermons, on our last page, gives us an opportunity, which we cheerfully embrace, to remind our readers that Mr. Sparks has brought out an American edition of the book which is now at their service on the trifling condition of a few shillings a copy. Mr. Paget's Sermons are sound, earnest and persuasive; and making allowance for a few (and they are but few) local allusions are such as may be strongly recommended to the members of our American Church for the inculcation of "Daily Duties."

"Let us Pray."

Mr. Editor,—You will confer a favor on one of your readers by informing him *why* the words "Let us pray" are used in the Litany immediately before the prayer, "O God, Merciful Father," &c.

It seems to me absurd, that after we have been praying all through the Litany, and come to this prayer, we should say, "*Let us* pray."

By answering this you will greatly oblige and enlighten, Your obedient servant, H. G. J.

"Absurd"* is a strong word for an individual to apply to any requirement of Holy Church, but of strange sound when applied to an exhortation so natural, so significant and animating as "Let us pray!" If "we have been praying all through the Litany," have not our thoughts wandered or our spirits flagged? If so, what more natural and grateful than an incentive to renewed earnestness? If our prayers have been minute, diversified, and responsively offered, and are about to be gathered into a more condensed and *collected* form pronounced by the priest alone, what more significant than to mark this change in the service by an admonition to greater *collectedness* and unity of devotion? This is the meaning of the words in the place to which our correspondent refers, where the words "Let us pray" are placed after the responsive part of the Litany and before a *Collect;* and they are so far from seeming to us vain, that we could wish they had also been placed at the commencement of the lesser litany as a provocative to the peculiar fervor which is required of us when we address to the Holy Spirit the threefold supplication for mercy.† The history and grounds of these, as we esteem them, most animating and significant ends, are thus briefly stated by Bishop Sparrow:—

"Let us Pray.

"These words are often used in ancient liturgies as well as ours, and are an excitation to prayer, to call back our wandering and recollect our scattered thoughts, and to awaken our devotion, bidding us mind what we are about, namely, now when we are about to pray, to pray indeed, that is, heartily and earnestly. The deacon in ancient services was wont to call upon the people often, εκτενῶς δεηθῶμεν, 'Let us pray vehemently,' nay εκτενέστερον, 'still more vehemently.' And the same vehemency and earnest devotion which the manner of these old liturgies breathed, does our Church in her Liturgy call for in these words, Let us Pray; that is, with all the earnestness and vehemency that we may, that our prayers may be such as St. James speaks of, active, lively, spirited prayers; for these are they that avail much with God. And there is none of us but must think it needful thus to be called upon and awakened; for thoughts will be wandering, and devotions will abate, and scarce hold out to the prayers, and, though it be a short one: so that well said the old hermit, whom Melancthon mentions in his discourse, 'There is nothing harder than to pray.'

"These words, Let us Pray, as they are an incitation to prayer in general, so they may seem to be sometimes an invitation to another form of petitioning, as in the Litany and other places; it being as much as to say, Let us collect our alternate supplications by versicles and answers into collects or prayers. In the Latin liturgies (their rubrics especially *preces* and *orationes* seem to be thus distinguished; that *preces*, or supplications, were those alternate petitions where the people answered by responsive versicles; *oratio*, or prayer, was that which was said by the priest alone, the people only answering, Amen."

Notices of Books.

Notes Critical and Practical *on the Book of Judges: designed as a general help to Biblical reading and instruction.* By George Bush, *Professor of Hebrew and Oriental Literature, New York City University.* New York: Saxton & Miles, 205 Broadway. Boston: Saxton, Pierce & Co.

The critical part of Mr. Bush's labors is the more valuable, and will repay the attention of those who study the Holy Scriptures in the original.

Apostolic Baptism. *Facts and Evidences on the subjects and modes of Christian Baptism.* By C. Taylor, *Editor of Calmet's Dictionary, &c. With thirteen engravings.* Stereotype edition.

This is a new and well executed edition, by the same publishers as above, of a valuable matter-of-fact book.

Morse's School Geography is a handsome quarto, of about seventy pages, just published by Harper & Brothers, 82 Cliff street. It contains more than fifty cerographic maps and numerous wood cut engravings.

Bibliotheca Sacra and Theological Review for August contains Reformers and the Reformation; A Vindication of Luke, chapter 2: 1, 2. The early history of Monasticism;—from the original sources. Historical sketch of the Christian Sabbath. Theological Encyclopædia and Methodology. Original letter of President Edwards. Dr. Woods's Lecture on Church Government. Notices of Biblical Geography and Select Notices and Intelligence.

Short and Simple Prayers *with hymns for the use of children. By the author of "Mamma's Bible Stories."* New York: Wiley & Putnam, No. 161 Broadway.

Our own opinion is that it is better to habituate to some one form of prayer than to encourage in them a love of variety in devotion. Those who think otherwise may find what they wish and what the title imports in the present volume, the type and exterior appearance of which are an additional recommendation of it for children.

Southey's Book of the Church.—Among other works publishing by Mr. Dunham in his excellent "Churchman's Library" is Southey's Book of the Church.

Journals of Convention.—The last number of Mr. Onderdonk's reprint brings the journals down to the year 1815.

* *Query.* Was a certain Committee, deputed by the General Convention to prepare a Standard edition of the Book of Common Prayer, of the same opinion as our correspondent, when they unwarrantably transferred the bracket from the end of the lesser litany to the end of the words "Let us pray" before the following prayer? The effect of the transposition would be to oblige the priest to omit the words "Let us pray" when the lesser litany is not used; and the alteration, therefore, is one instance among others in which the Committee transcended their instructions.

† On the words, "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us," Dr. Comber remarks: "We may particularly beseech the Son, as he is our only Intercessor, to have mercy upon us and to hear us; but lest we might seem to neglect any of the Persons of the glorious Trinity in this Address, we do now lastly call upon them every one, in this most primitive form of prayer: by the first 'Lord have mercy,' &c., meaning God the Father; by the second, 'Christ,' &c., God the Son; by the last, 'Lord have mercy,' &c., intending God the Holy Ghost; from every Person we desire mercy." Bishop Sparrow calls it "this most humble and piercing supplication to the blessed Trinity, Father, Son and Holy Ghost." The design of the repetition, we fear, is not generally observed; and we have, therefore, availed ourselves of the opportunity to call attention to it.

INDIAN EPISCOPATE.—We agree with our correspondent "D." that "at the present time when an Indian Episcopate is contemplated, and a scheme proposed for the spiritual wants of 'the native members of the soil,' the Red Man's memorial may, perhaps, be read by those who are wont to forget these interesting members of the great human family." There are many of our readers, however, who need no advantitious incentive to the perusal of sketches so beautifully descriptive.

St. John's Chapel.

On Sunday morning next a collection will be made in St. John's Chapel for the benefit of the "*New York Bible and Common Prayer Book Society*,"—an established institution of the Church, that it is hoped recent developments have shown to be entitled to the fullest confidence and support of Churchmen.

The misrepresentations that have gone abroad of its refusing to give the Bible, unless accompanied by the Prayer-book, and that its funds are wasted,—mere vague and illiberal assertions without the shadow of truth for their warrant,—it is trusted are for ever put to silence.

Its Bibles and Prayer-books have been published at the lowest cost of any in the United States, and *given* to the necessitous with a liberality bounded only by its means; a generous extension of those means is highly important to the welfare of the rapidly increasing growth of the Church.

The society is self-sustaining, and contributors may rest assured that every dollar of their kindly bestowed benefactions will be gratuitously distributed without any diminution for agencies.

The society has just printed ten thousand small and one thousand 12mo. Prayer-books, and two thousand Bibles, and needs generous aid to meet promptly the payments for printing and binding, which always being made in cash on presentation of the bills, enables the society to procure its work being executed on the lowest terms.

Such rectors of churches as have not made collections for the present year, are most respectfully informed that the year will close with the last day of September, and they are most earnestly entreated to make appeals to their congregations timely, that all who are friendly disposed may have the opportunity of doing good to their needy brethren, in their aid to furnish more ample supplies of the word of God, and its most sublime commentary the Book of Common Prayer.

Contributions to constitute patrons, life managers, members for life, annual subscribers, and special donations, will be most thankfully received, at the CHURCH DEPOSITORY, No. 20 JOHN-STREET.

St. Paul's Chapel.

On Sunday morning a collection will be made in St. Paul's Chapel for the benefit of the *Protestant Episcopal Tract Society*—a very important institution of our Church, more especially to missionaries, who find great benefits from the circulation of information on the distinctive principles of the Church, and exposition of Christian duties and blessings flowing therefrom. Many orders are now on hand in progress of execution—new Tracts are constantly adopted; the Treasury is in debt to its officers rising eight hundred dollars; and the generosity of Episcopalians—lovers of their Church and its institutions—earnestly appealed to for aid to replenish the exhausted Treasury, and extend the usefulness of the Society.

Clerical Changes.

The Rev. Wm. Adams having resigned the charge of the missionary station, Setauket, L. I., requests all letters and papers intended for him to be directed to the office of the Churchman, 161 Fulton street, New York.

The Rev. William F. Morgan, an assistant minister of Trinity Parish, New Haven, Ct., has received and accepted a call to Christ Church, Norwich, vacated by the election of Rev. S. B. Paddock as Principal of the Episcopal Academy at Cheshire.

To Correspondents.

"Z." shall appear in our next.

DEATH OF THE REV. PALMER DYER.—We are grieved to find the following announcement in the city papers:—

The Rev. Mr. Dyer, of the Episcopal Church was accidentally drowned on the 1st inst., near Keeseville, N. Y. Mr. D. went from Keeseville with a small party to see the falls, at the "Chasm of the Ausable." Some poles had been thrown across from the table rock to the opposite side of the chasm, near the water, over which Mr. D. attempted to walk with a young lady—she became dizzy and fell, but was seized by a man who accompanied the party, and rescued. Mr. D., in an attempt to save the lady, lost his balance, fell into the rapid current, and was immediately swept out of sight. His body had not been recovered on the 2d inst.

Colonel Stoddart and Captain Conolly.

Captain Grover has received letters from Dr. Wolff, dated from the 12th to the 15th of April, 1844. The first was written at Mero, which now belongs to Bokhara, and the last in the Desert, distant only three days' journey from the capital. Dr. Wolff says—"I advance confidently towards Bokhara; and if the king does not stop me, in three days I shall be in the capital." The doctor has received great kindness from the Khaleefa Abd Arrahman, who is described as the spiritual guide of the king of Bokhara, and is dignified with the title of Majesty. "He has given me," writes the doctor, "letters to the king of Bokhara, and tells me positively that Stoddart is alive, Conolly not quite certain. No public execution had taken place of either of them! I am his guest: he has just now entered my room (this was at Mero) and showed me a letter he had written to the king of Bokhara, stating that it is of the highest importance that Stoddart and Conolly should be given up to me, and reparation made to England for the insult, and not to keep me longer than three days. This letter is to be despatched by an express Turcomaun, and will reach Bokhara before me. His Majesty also sends with me one of his own relations, to introduce me properly to the king of Bokhara. His Majesty also desired me to express to the Queen his ardent desire to become a sincere friend to the British nation." The doctor concludes—"I cannot write much, for the Turcomans sit near me on the ground. You must not expect long letters, for I write in a stealthy manner." Captain Grover thinks it right to state, in justice to his absent friend, Colonel Stoddart, that, among all the numerous letters and journals of Dr. Wolff, there is not the slightest hint or insinuation that the Colonel had become a Mussulman.

LIVERPOOL.—On Sunday last, the Right Rev. the Bishop of Kildare (by permission of the Bishop of Chester) admitted into Holy Orders, Moses Margoliouth, of this town, a learned Hebrew, the author of "Modern Judaism Investigated," and "Israel's Ordinances Examined."

Mr. Margoliouth is ordained to Dr. Tattershall's Curacy, and in a town with so large a Jewish population as Liverpool, a wide field of usefulness (for which he is eminently qualified) opens before him. This he has every disposition to cultivate and consequently it is intended to revive the weekly Jewish service in this town.

Mr. Margoliouth has also undertaken the editorship of a monthly Jewish periodical, "The Star of Jacob," and his learning, industry, and research will also be taxed to the utmost, in the translation of the Babylonian Talmud, which he is pursuing with an ardor, true genius, and sincerity could alone inspire. Margoliouth is the fourth Jew admitted into Holy Orders by the Bishop of Kildare.—*Liverpool Mail.*

Christ Church, Oyster Bay, L. I.

The Consecration of this church took place on Tuesday last, (23d ult.,) as previously announced. The weather being favorable the whole village was enlivened with arrivals, from divers quarters, at an early hour; and the inhabitants, one and all, dressed out in their Sunday best, appeared to welcome with joyfulness the expected ceremonial. At the time appointed, the Right Reverend the Bishop of the Diocese, preceded by a long train of gentlemen, the Churchwardens and the Vestry of the Parish, and the clergy in their vestments, approached the entrance of the church, in procession; and there reversing the order, the service of consecration commenced, the Bishop ascending the aisle, repeating the 24th Psalm, in alternate verses with the clergy. The instrument of donation was read by the Rev. Isaac Sherwood, officiating minister of the Parish; the sentence of consecration by the Rev. John Frederick Shroeder, D. D., rector of St. Ann's Hall, Flushing; the service of the day by the Rev. Samuel Seabury, D. D., rector of the Church of the Annunciation, New York, and Editor of the "Churchman"—whose great grandfather was Missionary in charge of the station more than a hundred years ago; the lessons by the Rev. John Murray Forbes, rector of St. Luke's Church, New York. The sermon was preached by the Bishop. It was a discourse replete with piety and sound learning; and being in elucidation of the Liturgy of the Church, the order, beauty and arrangement of her spiritual ritual, was listened to with marked and deep attention. The Church was literally thronged, even unto the steps of the altar. The Rev. Henry M. Beare, rector of Zion Church, Little Neck, the Rev. Gregory T. Bedell, rector of the Church of the Ascension, New York; the Rev. Orlando Harriman, jr., rector of St. George's Church, Hempstead; the Rev. Daniel V. M. Johnson, Missionary at Islip, Suffolk county; the Rev. W. L. Johnson, rector of Grace Church, Jamaica; the Rev. Moses Marcus, rector of St. John's Church, Huntington; and the Rev. Mr. Noll, *Deacon*, and recently a Presbyterian minister at Jamaica, L. I., were also present. The new church is a beautiful Gothic edifice, 50 feet by 36; it was designed by Mr. Wells, a city architect, and is both chaste and elegant in its construction; it stands, moreover, on the very site where, long before the severance of this country from England, an ancient church once stood, and where—the Bishop most feelingly observed—near by the remains of the faithful—departed in Christ, have reposed in the silent grave for many a year?

In the afternoon divine service was again performed in the church, the prayers were read by the Rev. Moses Marcus, the lessons by the Rev. Isaac Sherwood, and the sermon preached by the Bishop, who then administered the rite of confirmation. The subject of the afternoon discourse was the doctrine of Baptismal Regeneration, which the Bishop very ably handled. He observed that it was through ignorance—he would not impute it to a worse cause—that the Church had been charged with teaching what she does not, viz: that baptism effects a change of *character*, and not a change merely of state. The Church holds no such doctrine; maintains, as the Scriptures plainly set forth, that by this holy sacrament we are regenerated, that is, taken out of a state of nature, and introduced into a state of grace; and that it proves effectual to our salvation *only* through the merits of Christ and the blessed influences of the Holy Ghost, if we continue, in after life, to walk holily before the Lord; ratifying and confirming our religious vows and obligations, and being faithful to our Christian calling unto our lives' end.

The day was closed with a Festival of Sacred Music by a company of efficient performers, vocal and instrumental, from New York, who volunteered their services for the benefit of the church; and from the number present we should suppose that not less than $100 would be the amount of its proceeds. The Bishop opened and concluded the services with suitable collects, impressing upon the audience, the sacred character of the place in which they were, and requesting that there be no expression of approbation by the usual method of applause, which was faithfully observed. Long will this interesting ceremonial be held in remembrance, and may the re-establishment of this holy and beautiful temple be indeed and in truth a blessing, even to generations yet unborn.—*Long-Islander.*

From the London Ecclesiastical Gazette.

Letter addressed by the Lord Bishop to the Rural Deans of the Diocese of London.

LONDON HOUSE, May 25, 1844.

Reverend Brethren,—After consultation with the Archdeacons of my diocese, I desire to call your attention to the advantages which may be expected to result from your holding periodical meetings of the Incumbents of pairshes within your respective deaneries, for the purposes of conference.

Many of the Clergy have expressed to me a strong opinion, as to the desirableness of more frequent personal communication between those who are connected with one another by the ties of spiritual brotherhood, as being entrusted with the care of souls in the different parishes of the same diocese; and have regretted that they seldom meet together in their ministerial capacity, except at the visitations of the Bishop or the Archdeacon. Those occasions, they have observed, are too rare, and the numbers assembled are too great, to admit of that free and friendly intercourse which would give scope to the mutual communication of sentiment, experience, and advice, and promote the growth of unity in the body at large, as well as the efficiency of individual ministrations.

The learning and piety of the Clergy would undoubtedly be more serviceable to the Church, and more beneficial to her children, if there were a better understanding, a more frequent intercourse, and a more cordial union, amongst those who are laboring in the same work, as servants of the same Master, in the same portion of his household, and under the same spiritual superintendence. Relying perhaps too much upon the strength of our position, as the Clergy of an Established Church, we have overlooked, or neglected, a source of strength, which is well understood and duly valued by those who are not in communion with us, and who have no external and adventitious supports whereon to rely. Yet the frame-work of our Church is admirably adapted to encourage and facilitate a brotherly intercourse between the Clergy; and at the same time to obviate the inconveniences which might result from that intercourse, if not conducted with a due attention to well-considered rules, nor subject to the control of legitimate authority.

I am, therefore, inclined to believe that a closer bond of union between the Clergy themselves, and a readier means of communication with their Bishop, would be secured by periodical meetings of the Incumbents of all the parishes in a rural deanery, or, where the number is small, in two adjacent deaneries, under the presidency of the rural dean, by whom their proceedings should be made known at intervals to the Archdeacon, to be reported by him, if necessary, to the Bishop. By the same channel the Clergy might be made acquainted, on particular emergencies, with the wishes of their Diocesan.

This would perhaps be as near an approximation as the present state of our Church admits of being made, to the ruridecanal Chapters of an earlier age; and it is a plan which, if wrought out with discretion, and in that spirit of zeal for the Church's welfare, and of Christian charity towards one another, which may be looked for amongst brethren in the ministry, could hardly fail of producing beneficial results.

The plan has been already tried in more dioceses than one. In the diocese of Chichester, for instance, it was adopted at the suggestion of the late excellent Bishop Otter. Its advantages were set forth with great force and feeling in a letter which he addressed to his rural deans in the year 1840, and its success, as I am informed, has been highly encouraging.

It must be evident that whether good shall or shall not result from these ruridecanal Chapters, will depend upon their being conducted with discretion, and under fixed regulations. These limitations I consider to be of the first importance. The subjects of conference at such meetings should be strictly of a practical kind; in no case touching upon theological controversy; but relating to the management of parishes; the methods of performing the ministrations of the Clergy in public and in private; the advancement of local, diocesan, and general charities connected with the Church; the various modes of bettering the condition of the poor; the formation and conduct of schools; and such occasional questions affecting the Church's interests or usefulness as may be submitted by authority to their consideration. Here is ample matter for friendly and profitable conference, without the introduction of those doctrinal questions, the discussion of which would be apt to give to such meetings a polemic instead of a pacific character, and to make them, before long, centres of mutual repulsion rather than of attraction. I would, therefore, urge upon you, with much earnestness, the necessity of watching very carefully the appearance of any tendency to discussions of that nature, and of repressing it in the first instance.

Respecting the proper time and mode of commencing the holding of Chapters within your respective deaneries, I would have you consult your Archdeacon; and, generally, you will advise with him as to the manner in which the principles here laid down may be best carried into effect.

I am, rev. brethren, your faithful friend,
C. J. LONDON.

Rules for the Regulation of Ruridecanal Chapters in the Diocese of London.

1. The Rural Dean, with consent of the Archdeacon, and under the authority of the Bishop, shall call a meeting of the Incumbents within his deanery once in every quarter.

2. The Archdeacon shall preside at such meetings, if present; otherwise the Rural Dean; or, in his absence, some Incumbent in the deanery, appointed by him.

3. At every Quarterly Meeting the Rural Dean shall request information from the Clergy as to the method in which the various offices of the Church are performed; the state of their several parishes, with respect to their Churches, Church-services, and Schools; the means employed in their parishes to promote the interests of the Church Societies, diocesan or national; and the funds collected for local or general purposes of charity: and shall confer with them upon such other points as he may be instructed, or shall think fit, to submit to them.

4. A register shall be kept by every Rural Dean, in which shall be recorded the proceedings of every meeting; and a brief report thereof shall be made to the Bishop by the Archdeacon.

5. One of the Incumbents in the deanery shall be appointed by the Rural Dean to act as Secretary, if necessary.

6. Every meeting of the Rural Chapters shall be preceded by attendance at Morning Prayer in the parish church.

Episcopal Visitation.

On Saturday the 22d ultimo, the Right Reverend the Bishop of Moray, Ross, and Argyll, arrived at Inverness from Darnaway Castle, in the course of his official progress through the district; and on Sunday the 23d, a public confirmation was holden in St. John's Church.

This solemn and ancient rite of the Church was administered to upwards of twenty young persons belonging to the congregation of St. John's. The candidates, who had been previously instructed and examined collectively and individually by the Very Rev. the Dean, were by him presented to the Bishop at the altar, and the sacred ceremonies of the holy ordinance were conducted with the utmost decorum and solemnity. The morning service was read by the Rev. John L. Ross, M.A., of Oriel College, Oxford, the communion service being read by the Bishop, assisted by the Dean, who read the epistle, and the introductory address in the office of confirmation. The Bishop afterwards preached an able and eloquent sermon.

On Monday, the 24th, the Bishop proceeded to Strathnairn, where he held a confirmation in the Church there; and on Tuesday crossed into Ross-shire, where, in the course of the week, he visited the congregations at Allangrange, Fortrose, Highfield, and Dingwall, returning to Inverness in time to hold his visitation of the clergy of the diocese on Wednesday, the 3d inst. On that occasion morning prayer was read in St. John's by the Rev. William Greig, Skye, and an admirable sermon preached by the Rev. John L. Ross, from Tim. iii. 14, 15, after which the venerable Bishop addressed the clergy assembled in an excellent charge, replete with sound doctrine and affectionate pastoral advice. Thereafter, the Bishop and clergy assembled in synod in the vestry-room, where the usual diocesan business was gone into, and concluded with the most entire harmony and unanimity.

In the evening the Bishop entertained his clergy and lay guests at dinner in the Caledonian Hotel. The venerable Prelate afterwards proceeded to the western parts of the diocese, for the purpose, among other Episcopal offices, of consecrating a large and handsome Church lately erected near Glencoe, on the estate of Mr. Stuart, of Ballachulish, in Argyleshire.—*Edinburgh paper.*

Married.

On Tuesday, July 30th, at St. Paul's Church, Sharpsburg, by the Rev. Mr. Balch, rector of St. Bartholomew's, New York, the Rev. FREEMAN CLARKSON, rector of St. Anna's Church, Fishkill Landing, N. Y., to CATHARINE, eldest daughter of L. P. W. Balch, Esq., of Md.

Notices.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The regular meeting of the Board of Managers will be held on Tuesday next, the 13th inst., at 5 o'clock, P. M., at the Church Depository.
Aug. 10. WM. H. BELL, Rec. Sec'y.

PROTESTANT EPISCOPAL TRACT SOCIETY. A meeting of the Board of Trustees will be held on Tuesday next, the 13th inst., at half past 5 o'clock, P. M., at the Church Depository. DAVID H. HOYT, Sec'y.

☞ Notice is given to strangers and to congregations whose Churches may be temporarily closed for cleaning or repairing, that the Free Church of the Holy Evangelists, Vandewater street, will continue open every Sunday. Service commences at 10½ in the morning; 3½ in the afternoon; 7½ in the evening.
August 8, 1844.

LADIES FAIR AT STAMFORD, CONN.—The Ladies of St. John's Parish, Stamford, purpose holding a FAIR for the sale of useful and ornamental articles in the Town House of the village, on SATURDAY, the 24th of August inst., commencing at 3 o'clock, P. M., and continuing throughout the evening. The avails of the Fair will be appropriated towards the liquidation of the Ladies' Fragment Society's subscription to the new church edifice. A considerable amount is yet due, and New York Churchmen are respectfully invited to attend. The steamboat Croton leaves the foot of Catharine street, at 2 o'clock, P. M., arriving at Stamford, at 5 o'clock. Returning, reaches the city at 11 o'clock, A. M., thus affording visitors the benefit of an agreeable trip, and an opportunity of attending the Fair.
Stamford, August 7, 1844.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. August, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
August, 1844. 296 East Broadway.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.
Aug. 1844. C. H. WILLIAMSON, 72 Murray st.

Calendar.

August.

11. Tenth Sunday after Trinity.
18. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Twelfth Sunday after Trinity.

September.

1. Thirteenth Sunday after Trinity.
8. Fourteenth Sunday after Trinity.
15. Fifteenth Sunday after Trinity.
18. Ember Day.
20. } Ember Days.
21. St. Matthew the Apostle. } Ember Days.
22. Sixteenth Sunday after Trinity.
29. Seventeenth Sunday after Trinity. St. Michael and All Angels.

Diocesan Record.

Bishop Onderdonk's Appointments for Visitation.

Eleventh Sunday after Trinity, August 18, Hampton, *Washington County*, Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 20 and 21, *Essex County* Mission.

Twelfth Sunday after Trinity, August 25, A. M. Redhook, *Duchess County*, Ordination; 4 P. M. Clermont, *Columbia County*, Confirmation. Tuesday 27, Pleasant Valley, *Duchess County*. 28, Lithgow, Ordination A. M.; Confirmation P. M. Friday 30, Patterson, *Putnam County*.

Thirteenth Sunday after Trinity, September 1, A. M., Eastchester, *Westchester County*; 4 P. M., Westchester. Thursday 5, Rossville, *Richmond County*, Consecration A. M., Confirmation P. M.

Fifteenth Sunday after Trinity, September 15, St. Michael's Church, *New York*. Thursday 19. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese*.

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Acknowledgments.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 24th ult. has received the following sums:

From Trinity ch, Wilmington, Delaware, per E H Thomas, Esq, Treasurer, $5 94; monthly offerings of St Helena parish, S C, through Messrs Ravenel, Sterns & Co, for Africa, $141 87; for Rev Mr Miles, Mesopotamia, $70 93—$212 80; per Rev M T C Wing, Harcourt parish, Gambier, O, $2; S S, Trinity ch, Newark, for Africa, $2; St Paul's ch, Mt Vernon, $10; from Abel T Anderson, Esq, N Y, first of annual subscription for five years for support of Rev H Southgate, $25; St Stephen's ch, Wilkesbarre, Pa, per Rev Mr Claxton, for Africa, $21 88; from St Michael's ch, Bristol, R I, per Rev J W Cooke, rector, collection after sermon by Dr Boone, $43 47; Mrs Ruth De Wolf, for China, $5; Rev J Bristed, for do, $50; Rev J W Cooke, for do, $50—$148 47; Col Childs, U S Army at Fort Johnston, Smithville, N C, for China, $10; Mrs Childs, do, $5; C R Childs, $3; A R Childs, $1; F L Childs, 50 cts; M Virginia Childs, 50 cts—$20; through H Trescott, Esq, R A, Charleston, S C, children of St John's ch, St John's Island, S C, for education of a Chinese boy, $13; St John's ch, for China, $30; do, for general purposes, $5 51; colored congregation of same ch, for Africa, $1 43; from Ch Monthly Missionary Lecture, $4 50; congregation of St Stephen's Chapel, Charleston, S C, for education of Daniel Cobin, Africa, $9 87; colored congregation of St Stephen's Chapel, for education of Theodore Dehon, Africa, $20; S schools of do, for education of Paul Trapier, Africa, $22 15; St Philip's ch, Charleston, S C, for Africa, $5; general $67; F J W Jenkins, St John's ch, St John's Island, for education of a Chinese boy, $25; St John's ch, do, additional for general purposes, $1 37—$204 83; St Stephen's ch, Portland, Me, for Mr Southgate's Mission, per Rev J Pratt, rector, $70; a friend to Foreign Missions in Binghampton, W N Y, for Constantinople, Athens, Africa, and China, $20, per Rev Dr Robertson; a friend to Missions, N Y, $5. Total, $747 92.

J. SMYTH ROGERS, Treasurer,
New York, Aug. 7, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Church of Ascension, Esopus, Rev A D Traver, $6; Zion ch, Rev Wm Richmond, rector, $6 50. Total amount, $12 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, August 7, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From St Thomas's ch, Mamaroneck, Rev John M. Ward, rector, $4 05; Calvary ch, Flemington, N J, Rev James Adams, rector, 50 cts. Total amount, $1 55.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, August 7, 1844.

NASHOTAH MISSION.—We the undersigned most gratefully acknowledge the receipt of 35 volumes, chiefly theological text books, transmitted to the library of this mission by Thomas N Stanford, Esq, New York, towards the purchase of which Mr S. has received $45; also, through the same, 9 volumes from the Rev J D Carder; at the same time, about 30 volumes from the firm of Stanford & Swords, besides a quantity of school books from the same; also, Hammond's Canons of the Church, presented the library by the Rt Rev Jackson Kemper, D D; and Paget's Sermons, by their publisher, J A Sparks; likewise, 30 Prayer-books, besides tracts, from Mr Butler, and a few Sunday school books from the Union. We further acknowledge the receipt of 125 Prayer-books from the Bishop White Prayer-book Society; and a bundle of clothing from a member of St Peter's ch, Philadelphia.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, 17th July, 1844.

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WANTED.—A Gentleman of some experience as an ORGANIST, wishes to get a situation in the above capacity. The salary not so much of an object as the practice. He has been always accustomed to the service of the Episcopal Church, and would therefore prefer to attend the same; would not however object to any other denomination. Please address "Organist" at the office of this paper. Aug. 10—3t$

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August 3.

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SERMONS on Duties of Daily Life, by Francis E. Paget, M. A., Rector of Elford.
JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton-st.

From the Pittsburgh Catholic.

MR. EDITOR:—The following very literal, yet elegant translation of "STABAT MATER" is taken from the "*Knickerbocker Magazine*," for July. The hymn in the Latin, which is thought to be a production of the Middle Ages, has always been admired for the smoothness of its measure, and the translator has done justice to the sentiment contained in the lines which for deep feeling has always appeared as the very "sobbing of a pious heart." The worse than indifference shown to the "Mother weeping," by disciples of modern faith, must certainly arise from a spirit of opposition, and a desire to thwart every thing that tends to keep alive the piety of the Catholic Church, and not from any thing that can be gathered from the reading of Scriptural History. They will hold up multitudes of examples in Holy Writ as worthy of imitation, none of whom were ever so especially marked by divine favor and approbation, and to be as unlike the Catholic as possible they can be, they will pass by in silence Mary the Mother of CHRIST; nay more, even she whom the mob of Pilate respected as she stood at the foot of the Cross, bowed down with grief for her "sole begotten," cannot escape the obloquy of latter-day religion. To them it is nothing that such singular evidences of divine favor were given to her. That the angel of Heaven was sent to Galilee,—to Nazareth a city of Galilee, to Mary of Nazareth, and there selected her from the whole world of her sex as a paragon of every virtue. On cold unfeeling hearts all this falls, and no sentiment of veneration can be excited within them, though even the messenger of GOD has greeted her with the salutation, "BLESSED ART THOU AMONG WOMEN!"

Stabat Mater.

NEAR the Cross the Mother weeping,
Stood her watch in sorrow keeping,
While was hanging there her Son;
Through her soul in anguish groaning,
Oh most sad his fate bemoaning,
Through and through that sword was run.

Oh! how sad with woe oppressed,
Was she, then, the Mother blessed,
Who the sole begotten bore:
As she saw his pain and anguish,
She did tremble, she did languish,
Weep her holy son before.

Who is he his tears concealing,
Could have seen such anguish stealing,
Through the Saviour—mother's breast,
Who his deepest groans could smother,
Had he seen the holy mother
By her son with grief oppressed!

Christ for Israel's transgression,
Saw her suffer thus oppression,
Torment and the cruel blow;
Saw Him desolate and dying,
Him she loved, beheld Him sighing
Forth his soul in deepest woe.

Source of love, thy grief O! mother,
Grant with thee to share another—
Grant that I with thee may weep;
May my heart with love be glowing,
All on Christ my God bestowing,
In his favor ever keep.

This, oh holy Mother! granting,
In my heart the wounds implanting,
Of his Cross, oh let me bear;
Pangs with which thy Son when wounded,
Deigned for me to be surrounded,
Grant, oh! grant, that I may share.

Be my eyes with tears o'erflowing,
For thy crucified bestowing,
Till my eyes shall close in death;
Ever by that Cross be standing,
Willingly with thee demanding,
But to share each mournful breath.

Thou of virgins blest forever,
Oh! deny, I pray thee never,
That I may so lament with thee:
Be my soul his death enduring,
And His passion—thus securing,
Of his pains the memory.

With those blows may I be smitten,
In my heart that Cross be written,
For thy Son's dear love alway;
Glowing, burning with affection,
Grant me Virgin! thy protection,
In the dreaded judgment day.

May that Cross its aid extend me,
May the death of Christ defend me,
With its saving grace surround;
And when life's last link is riven,
To my soul be glory given,
That in Paradise is found.

From the Churchman's Family Gazette.

On Various Matters, popularly denominated Puseyism.

Another of the sure and certain marks, it appears, of a man being a "Puseyite," is his belief that the ministerial commission can only be validly conferred through the laying on of the hands of a Bishop possessing the Apostolic Succession. Such a person is told that his whole aim and object are to restore Priestcraft in its most alarming form, and to make religion altogether a carnal matter. He is described as a narrow-minded bigot, who is personally disposed to shut the kingdom of heaven against as many as he can. In one word, it is said of him that he is a Puseyite; and this is held to be quite decisive. There is no appeal from this verdict. It is quite in vain for him to reply that he must take the Church of Christ as he finds it organized by the inspired Apostles of the Redeemer; and that he has no more right to depart from that organization than he has to modify the faith which was once delivered unto the saints. It is equally in vain for him to offer to prove that the whole Church of God from the beginning, spoke with but one voice on the subject. What is all this to our modern Gamaliels? They are far wiser than the whole body of Martyrs and Confessors. They know more accurately how the Primitive Church was governed, than the members of that Church knew themselves. You may ask them to read the evidence. This is, however, quite unnecessary. They know intuitively that the doctrine of Apostolic Succession is altogether unscriptural and unspiritual. Now, then, let us inquire what the Scottish and English Churches say upon this subject.

What the Church of England believed upon the point in question previous to the period of the Reformation, cannot be made a subject of dispute; for she held, along with every other Church which existed during the first fifteen centuries of Christianity, that Episcopacy, by succession from the Apostles, was an essential requirement in the Ordainer towards a valid ordination. Seeing, then, that this Episcopacy was preserved after the Reformation, it was unnecessary that any statement should be made by her on the subject. It was enough to protest against the supremacy of the Bishop of Rome, which she then discarded as a mere lawless usurpation of the powers belonging by divine right to her own Bishops, who were in every respect his equals, according to the teaching of the ancient Catholic Church. However, she has not been silent upon the subject to which this paper relates. In the preface to her Ordinal, which is also the Ordinal of the Scottish Church, the following language occurs:—

"It is evident unto all men diligently reading the Holy Scripture and ancient authors, that, from the Apostles' time, there have been three orders of ministers in Christ's Church,—Bishops, Priests, and Deacons; which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were admitted thereunto by lawful authority. And therefore to the intent that these orders may be continued, and reverently used and esteemed in the United Church of England and Ireland, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in the United Church of England and Ireland, or suffered to execute any of the said functions, except to be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination."

Now, if we keep in view that the Church of England could only legislate for the regulation of her own affairs, every one must acknowledge that she could scarcely have used stronger language in enforcing the necessity of Episcopal ordination. But, if we peruse the Ordinal itself, we shall find additional evidence that the Church of England holds the three orders of ministers, above mentioned, as of Divine institution.

The Collect immediately preceding the Epistle in the office for "The Ordering of Deacons" begins thus:—

"Almighty God, who, by thy Divine providence, hast appointed *divers orders of ministers* in thy Church, and didst *inspire* thine Apostles to choose into the order of Deacons the first martyr, St. Stephen, with others: mercifully behold these thy servants now called to the like office and administration," &c. &c.

The Collect immediately preceding the Epistle in the office for "The Ordering of Priests" begins thus:—

"Almighty God, giver of all good things, who *by thy Holy Spirit* has appointed divers orders of ministers in the Church: mercifully behold these thy servants now called to the office of the Priesthood," &c., &c.

One of the Prayers in the office for "The Consecration of Bishops" begins thus:—

"Almighty God, giver of all good things, who *by thy Holy Spirit* hast appointed divers orders of ministers in thy Church: mercifully behold this thy servant now called to the work and ministry of a Bishop," &c., &c.

From these quotations, it evidently appears, first, that the Church of England considers the three orders of Bishop, Priest, and Deacon, as expressly of Divine institution; and, secondly, that she accounts no man to be a lawful Bishop, Priest, or Deacon, unless he hath had *Episcopal* consecration or ordination.

We shall now show by farther evidence how completely the Scottish Church has received these views. The Introduction to her Canons begins thus:—

"Religion, implying the obligation which we lie under to the service of God, must be of Divine institution; because God alone can tell how He will be worshipped and served by His creatures. Having revealed His will for this purpose, He has also from the beginning constituted and set apart certain persons to act as His more immediate servants or officers, and in that official relation to assist mankind in the performance of their religious duties. That this was the case under the Patriarchal and Mosaic institutions, is evident from the history of both contained in the Old Testament; and that the case is the same under the dispensation of the Gospel, is no less manifest from the account which the New Testament gives of the establishment of the Christian Church. It is there recorded for our instruction, that our Blessed Saviour, the author and finisher of our faith, and the Head over all things to His Church, when He had *called his disciples unto him, chose twelve of them*, whom He was pleased to distinguish by the title of 'Apostles,' or persons sent with a particular commission to preach the Gospel; and with power to work miracles for evincing the authority with which they were vested. The appointment afterwards of other seventy disciples, appears to have been of a temporary nature, to prepare for their Lord's reception in *every city or place*, which He was to bless with his presence. After His resurrection from the dead, He enlarged the Commission given to His Apostles, extending the object of it to the conversion of *all nations*, making them his disciples, and bringing under his tuition and discipline, by baptizing them after the form and order of His appointment. Hence it is evident that as long as there are nations or people upon earth, to be thus converted, disciplined, and baptized, so long must there be persons duly authorized for that purpose, and whose authority can flow down in no other channel than that which leads up to the only source from which it can be derived,—the command issued by Him, to whom all power was given, both in heaven and on earth; and who, after declaring Himself invested with this universal sovereignty, immediately added as a consequence of it, this extensive commission to His Apostles,—'Go ye *therefore*, make disciples to me of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and teaching them to teach all things whatsoever I have commanded you; and, lo, I am with you alway,'—*in the act of handing down this commission*,—'even unto the end of the world.' This is the fundamental charter by which the Church of Christ holds its continuance in the world, and will do so as long as the world itself continues. The preservation of its spiritual powers, in the way of Episcopal succession, has ever marked the 'continuance' of Christians, after the example of the early converts, 'in the Apostles' doctrine and fellowship;' and from the constant attention shown to this ecclesiastical arrangement in the Apostolic age, we may justly infer, that it was then considered as one of those things which our Lord's Apostles were commanded to teach the nations to 'observe,' to watch over, and preserve, in its pure and original form. Such is the form in which has been regularly handed down the ecclesiastical authority of the Episcopal Church in Scotland; a Church in itself completely constituted and organized, in respect of spiritual power and sacred ministrations, by its own Bishops, Priests, and Deacons."

We may also quote the first part of Canon I:—

"The Episcopal Church in Scotland, as a branch of the Holy Catholic and Apostolic Church of Christ, inviolably retaining in the sacred ministry the three orders of Bishops, Priests, and Deacons, as of Divine institution, requires, according to the Apostolic Canon, that a Bishop be ordained by two or three Bishops; not fewer than three in all ordinary cases; and Priests and Deacons by one Bishop; *the right of ordination belonging to the order of Bishops only*," &c.

In addition to all this, it is perfectly well known that before the Moderator of the General Assembly of the Scottish Establishment, or the President of the Wesleyan Conference, or one of the superintendents of the Lutheran community in Germany, would be allowed to exercise any function of the ministerial office in any of our Churches, he would require to receive the laying on of a Bishop's hands with a view to the reception of the Diaconate, the lowest office in the Christian ministry. And it is equally well known, on the other hand, that were a Priest or Deacon of the Spanish, Italian, or French Churches, to sign the Thirty-Nine Articles and the Canons, he would be admitted within the rails of the altar either in Scotland or England, according to the ecclesiastical status possessed by him in the foreign Church from which he came, without any new ordination. Now, what does all this prove, but that Episcopal ordination is considered by us as an essential matter in conferring the ministry of reconciliation on earth.

Holiness in Ourselves, and Forbearance to Others.

Extract from Sermons on Duties of Daily Life. By Francis E. Paget, M. A., Rector of Elford.

It pleased God to make it the trial of our fathers, in the last generation, that their lot should be cast in a season when men were in a state of apathy and slumber, with respect to holy things: the standard both of faith and practice was very low, and the Church being inactive, her authority and ordinances were despised.

Our trial is of a different, but not less perilous kind. We are living in the midst of controversy and agitation; when there is everywhere much noise and clamor about religion, and much open profession of it, without, I fear, anything at all approaching to a corresponding practice. I am speaking of ourselves, as Churchmen: for with all that is without we have nothing to do. It is sufficient that we judge ourselves. With those who are gone out from us, we have no concern, except in our prayers for them. Those who will not "hear the Church," ought, so far as associating with them is concerned, to be unto us as heathen men and publicans. "Mark them," writes St. Paul, "which cause divisions and offences contrary to the doctrines which ye have learned, and avoid them."

Looking, then, to our own branch of the Church Catholic at the present time, we find in it much of angry partisanship, much of strife and debate, much of jealousy, suspicion and uncharitableness. Such ever has been, such must ever be the case, when men are in earnest. And grievous as is the sight, nevertheless it is an evidence that there is still life within us. Let us pray Him who is ever bringing good out of evil, that as the sparks of fire are produced by the collision of flint and steel, so the truth of God may be more clearly made manifest in this war of antagonist principles, that so meek and quiet minds may learn their way more clearly, and also that the good which is brought to the surface by all this troubling of the waters, may retain its buoyancy, while the evil may sink like lead into the depths!

Yet, while we admit that controversy is a sign of life, let us never forget that they who love controversy for its own sake cannot be otherwise than hateful characters, with tempers far removed from the kingdom of God, and having but little of that Spirit whose fruits are not hatred and variance, emulations and strife, heresies and envying, but love and peace, and long-suffering, and gentleness, and temperance.

To rush unbidden into controversy; to be a voluble talker about other men's opinions; to use harsh words; to judge, and criticise, and condemn, are sure signs of a weak, unchastened, unchristian spirit, unable to control itself, and, therefore, wholly unfit to pass sentence on others.

And it is one of the worst features of the present time, that, in almost every class of society, some of these fluent talkers are to be found, who, so long as they can attract notice to themselves, and render themselves conspicuous, seem to care little or nothing for the mischief they may be doing, for the calumnies they may help to disseminate, the minds they may unsettle, the stumbling-blocks they may put in a brother's way. They give no thought that what they scatter are firebrands. "It is sport," saith Solomon, "it is *sport* to a fool to do mischief."

And yet it is a yet more sad consideration, that many of those who so forget the law of Christ are the young, the rising generation. And no wonder; for the tree is known by its fruits. Never was there a generation less inclined to give honor where honor is due, by which age was treated with less reverence, and the opinion of elders with less respect; in which knowledge was more shallow and superficial, in which, with respect to that knowledge, there was more self-confidence, and self-conceit; and in which there was more waywardness, wilfulness, and impatience of control.

Why need we marvel if, among minds so constituted, we find some who are not afraid to look down upon and despise their parents? who think it no shame to set themselves up as judges of the opinions and motives of their spiritual pastors? who count it a proof of their superior discrimination that they are dissatisfied with their Church, and hanker after something which they find not in her, though they neither carry out her system in themselves nor make the most of the privileges which she confers on them? Can it, in any sense, however, be said of such persons, that they have "salt" in themselves? I trow not.

For let us consider what it is to have salt in ourselves. Is it not to be rooted and grounded in our opinions upon full and sufficient reasons, not as taking a one-sided view, still less as choosing our side from party-motives? but because, having adequate knowledge, and having allowed ourselves ample time for deliberation, and aided ourselves with the judgments of those whom God has set over us, we have at length arrived at a sober decision? Is it not, moreover, to make our practice consort with that decision? Is it not to be *thoroughly* furnished unto all good works, instead of exhibiting a motley inconsistency, voluble in words, but deficient in deeds? Does it not involve, too, something of the principle of "keeping ourselves to ourselves," as the saying is; of not thrusting in with irreverent haste the expression of our own crude opinions upon all occasions? Does it not imply with respect to our actions, an obedience to the Apostolic injunction, that we "study to be quiet, and to do our own business," and with reference to our words, that we attend to St. Paul's exhortations, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man;" and, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers?" Will not he who has "salt" in in himself, have gained some knowledge of the defects of his own character, and will not this knowledge teach him to refrain his lips from expressing strong opinions either about individuals or doctrines? Will not the experience of his own past wickedness and infirmities, of the many mistakes into which he has fallen, and of the many silly things he has said and done, make him humble about himself, and incline him rather to shrink from observation, than find a morbid pleasure in rendering himself conspicuous, and glory in making his friends uneasy by his adoption of extreme views? Will he not,—if he has salt in himself, if he is in earnest, if he has any adequate notion of the position in which he stands, and of the work which he has to do,—will he not be among those who feel the truth too deeply to allow themselves to make it the subject of common, and therefore, of irreverent conversation? Of course, in saying this, I do not mean that people are not to make up their minds decidedly on the subjects which agitate us, nor to express their honest opinion upon proper occasions: but I do mean that it is a mark of a light, and vain, and frivolous mind (to use no harsher term) to be continually speaking on such subjects: it is a mark of a very undisciplined mind to speak at all in tone of self-confidence, and as if none were wiser than ourselves: and it is a mark of a very uncharitable, and, therefore, unchristian mind, which allows itself to attribute evil motives to those who differ from it, to speak of them slightingly, and unkindly; and above all, which is not afraid to gratify itself, by saying just the most irritating thing in just the most irritating way, when they who desire the peace of Zion would rather suffer anything personally, than increase the distractions which they see around them. "Have salt in yourselves, and have peace one with another."

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April 6, 1844.—yly

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The Churchman.

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